

AMERICA

PUBLIC LIBRARY
JAN 9 1943
DETROIT

PIUS XII CALLS TO ACTION THE CONSCIENCE OF MANKIND

John LaFarge

THE BELLS OF FREEDOM

Sigrid Undset

PEACE-PLAN BOOKSHELF

Harold C. Gardiner

SCHOOL BUS DISCRIMINATION

Paul L. Blakely

CAN CONGRESS GEAR ITSELF TO TASKS OF GLOBAL WAR?

Robert C. Hartnett



CURRENT
COMMENT

EDITORIAL
OPINION

REVIEW
OF BOOKS

THEATRE
CRITIQUE

REVIEW
OF FILMS

NOTES
ON MUSIC



A CATHOLIC REVIEW OF THE WEEK

VOLUME LXVIII

15 CENTS

NUMBER 14

DEAR SUBSCRIBER:

During 1942, you had the opportunity of reading in *AMERICA*, articles by Sigrid Undset, Eugene Bagger, Bernard Hubbard, Arnold Lunn, Franz Werfel, Nina Federova, John Erskine, Donald Culross Peattie, Theodore Maynard, Erich von Kuehnelt-Leddhin, Doran Hurley, Leonard Feeney, Emmet Lavery, Padraic Colum, John Louis Bonn, Fulton Sheen and many others.

You had the opportunity of being well-informed on important and timely subjects by *AMERICA*'s expert and scholarly staff of editors: on International Affairs, by John LaFarge; on Economics, by Benjamin L. Masse; on Sociology, by Paul L. Blakely; on Inter-American Relations, by W. Eugene Shiels; on Literature, by Harold G. Gardiner; on Questions of the Day, by J. Gerard Mears; on Doctrinal Matters, by William A. Donaghy. Besides all these, there were special columns each week: The Nation at War, by Colonel Conrad H. Lanza; Washington Front, by Wilfrid Parsons; Art, by Barry Byrne; Films, by Mary Sheridan; The Theatre, by Elizabeth Jordan; Parade, by John A. Toomey.

YOU OWE IT TO YOURSELF TO RENEW YOUR SUBSCRIPTION TO *AMERICA* FOR 1943

During the months to come, it will be more important than ever to be well-informed from a Catholic point of view. Make certain that you will know the correct viewpoint on current events and the vital questions of the day. Make certain that when you read a book it will be worth reading, that when you go to a play or movie, it will be worth the price of admission.

Renew your own subscription now, and if possible, introduce *AMERICA* to your friends by giving them a six-months' subscription.

\$4.50 for one year \$2.25 for six months

THE AMERICA PRESS

70 East 45th Street — New York, N. Y.

No. 2 PUBLIC LIBRARY

*Please Turn to Page 362
AMERICA for January 2, 1943*

An entire column was devoted to a statement of fact and an exhortation.

The fact is that there are approximately 8,450 public libraries in the United States. These public libraries are stocked with all sort of periodicals and books. The question pertains to *you*, individually, and to every Catholic. Are Catholic periodicals in *your* public library for Catholic readers and also for the non-Catholic readers?

More pertinently, is the National Catholic Review of the Week, *AMERICA*, in *your* particular public library?

As part of your zeal and duty as a Catholic, would you be pleased to do a few little things: *first*, make personal inquiry of the librarian of *your* public library, whether or not, *AMERICA* is received and displayed; *second*, if *AMERICA* is not being received in *your* public library, would *you* be in a position to persuade the librarian to subscribe for this Catholic Review of the Week; *third*, if the librarian is unable, for financial or other reasons, to subscribe, would *you* be pleased to donate a subscription, beginning this week; *fourth*, if *you* are not in a position to donate a subscription, would *you* interest some group or society to give *AMERICA* to *your* public library for the full fifty-two weeks of 1943.

By such direct action, you show that *you* are a Catholic, eager to spread Catholic belief and convictions, willing to expend effort as an apostle.

Your experience in placing *AMERICA* in *your* public library will be of interest to us and to our readers.

We ask *you* to write of such an experience, limiting your letter to 300 words. For every letter printed, we shall send *you* or *your* public library a copy of the new edition of Father Talbot's book of dramas, *Shining in Darkness*.

THE AMERICA PRESS

70 EAST 45TH STREET - NEW YORK, N. Y.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JANUARY 9, 1943

WHO'S WHO

JOHN LAFARGE interprets the moving phrases delivered by His Holiness, Pope Pius XII, on December 24, and points out how the message—based on principles from all time and for all time—applies to specific problems today. . . . PAUL L. BLAKELY, a native Kentuckian, feels that this great State should be as much concerned about developing the best children as the best horses. It will not do so, he warns, so long as it practises a religious discrimination which violates not only the American Constitution, but threatens the physical and spiritual health of its future citizens. . . . ROBERT C. HARTNETT follows up last week's diagnosis of our debilitated Congress with a set of prescriptions to tone up its sagging heart and muscles. . . . HAROLD C. GARDINER, AMERICA'S Literary Editor, started something when he proposed a Peace-Plan bookshelf. The response has been eager; the job of winnowing the best, arduous. But, in this issue, he presents the titles—with comment—of the first few suggested for study and for recommendation by librarians. More titles and further discussion will follow in future issues. . . . SIGRID UNDSET contributes a sketch about the spirit of bells, taken from the legendry of her native Norway, which tells about the spirit of men. Mme. Undset is now living in this country. . . . SISTER DOLORICE, O.P., who teaches "eighth-grade comic-eaters" in Milwaukee, also runs the school library. She speaks from practical experience when she tells how children can be lured into good reading that is every bit as thrilling as the tall tales of Superman and Flash Gordon. . . . PEACE-PLAN SHELF makes its first appearance in the Book Review section. Look for it there periodically.

THIS WEEK

COMMENT	366
The Nation at War.....Col. Conrad H. Lanza	369
Washington Front.....Wilfrid Parsons	369

ARTICLES

Pius XII Summons to Action the Conscience of the World.....John LaFarge	370
The School Bus for the Privileged.....Paul L. Blakely	372
Can Congress Gear Itself to the Tasks of a Global War?.....Robert C. Hartnett	374
Introducing Our Peace-Plan Shelf.....Harold C. Gardiner	376
Bells of Freedom Still Ring Clear.....Sigrid Undset	377

EDITORIALS

Bureaucrats and War . . . Five-Point Leaven . . .	
The Court in War Time . . . A National Scandal . . .	
Rationed Food . . . Our Greatest Need.	

LITERATURE AND ARTS

Combating the Comics—One Way.....Sister Dolorice	381
--	-----

BOOKS REVIEWED BY

A Christian Basis for the Post-War World.....H. C. G.	
A Permanent United Nations.....W. A. D.	
His Majesty's Yankees.....Mary L. Dunn	
World in Trance.....Eugene Bagger	

MUSIC.....THEATRE.....FILMS

CORRESPONDENCE PARADE

Editor-in-Chief: FRANCIS X. TALBOT. *Executive Editor:* JOHN LAFARGE.

Associate Editors: HAROLD C. GARDINER, J. GERARD MEARS, BENJAMIN L. MASSE, W. EUGENE SHIELDS, CHARLES KEENAN.

Contributing Editors: PAUL L. BLAKELY, WILFRID PARSONS, WILLIAM A. DONAGHY.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

President of the America Press: FRANCIS X. TALBOT. *Treasurer:* DANIEL M. O'CONNELL.

Business Office: GRAND CENTRAL TERMINAL BUILDING, NEW YORK CITY.

AMERICA. Published weekly by The America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York, N. Y., January 9, 1943, Vol. LXVIII, No. 14, Whole No. 1730. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, 15 cents a copy; yearly \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

FIFTY signatories, Americans of German descent, have issued a Christmas message to Germans in the Reich. It was carried widely in the press, and deserved being broadcast, for it was another reminder to us that "millions of Germans in the Third Reich are stirred to the depths of their souls" by Nazi crimes and brutality. This thought is needed; we have to remember now and when peace is discussed that we cannot visit Hitler's crimes on every German man and woman he has duped, swayed and cowed. As Anne O'Hare McCormick remarks in her column "Abroad," in the December 30 *New York Times*, "great sections of the German public, particularly the older people," showed a marked tendency "not only to stand aloof from the party, but to disclaim responsibility for its actions." But when the same columnist goes on to say that this Germany "cannot absolve itself of the crimes of Nazi Germany," on the ground that any nation is responsible for its rulers, we have to walk warily. Had this other Germany realized from the first the diabolism of Nazism, and nevertheless freely put the party in power, they would indeed be responsible. But the party seemed a national boon in infancy; now that its true face is shown, it is too late for a regimented people to shake off the incubus. Our victory must, in no sense, connote disgrace and punishment for the thousands of decent Germans. We must restore to them the opportunity of freely electing the type of government and leader that will return them to honor among nations.

— — —

IT is hard to be patient with the maneuverings of certain business groups and certain sections of the press which sedulously inculcate the fear that the Government is trying, under the stress of war, to Sovietize the United States. The purpose behind this propaganda becomes daily increasingly clear. Reactionary interests, finally recovered from the debacle of 1929-1932, are cleverly preparing the ground for what they trust will seem to the public to be a patriotic reaction against Communistic tendencies in Washington, but what will be in reality a counter-revolution. According to C. F. Hughes, Business News Editor of the *New York Times*, progressive businessmen deplore this stupid campaign and are fearful of its repercussions on the war effort. In his weekly column, "The Merchant's Point of View," he wrote, on December 20:

With the adjournment of the Seventy-seventh Congress and the opening of a new session early in the year there are rather plain indications that what are usually called "reactionary business interests" hope to take over. In the more progressive quarters of industry there is prayer that the war effort may not be hampered by those who would rather win victories at home than against Hitler and Hirohito.

That is well said, and we add our prayers to those

of progressive businessmen, to the end that this reactionary strategem may not cause irreparable harm to a nation fighting desperately for survival.

— — —

IMAGINATION paints a stirring picture of General Henri Honoré Giraud, and apparently he merits every highlight. From the evil of Admiral Darlan's assassination has sprung at least a temporary good, the overtures at consolidating French forces and French spirit wherever Frenchmen are free. This is pure gain for the United Nations. But the United Nations are not underwriting the future of France, except insofar as they are committed to liberating her. Her future internal policy will be hers to determine, and in welcoming General Giraud as a valued ally, there is no commitment to set him up against or above another leader, Charles de Gaulle. His appointment is a matter of military and temporary expediency, as collaboration with Darlan was, and it no more saddles us with an approval of all his future actions, than fighting with Russia ties us to welcoming post-war Communism.

— — —

MOST Americans will welcome the recent decision by the administration to allow the complete publication of war casualty lists. It is a realistic admission of faith in the people's ability to stand bad news. Too long have we been plagued with talk about civilian morale, with the constant underlying suggestion that the people at home did not know we were in the war. Probably the most abused word during this period was "complacency." Washington has at last waked up to the existence of the countless millions who are hammering away determinedly at their jobs, who have pushed the Victory Loan billions of dollars past the mark set by the Treasury. They were just too busy to advertise themselves. The men who have written the most glorious pages of our history in Bataan, Corregidor, and the hell-holes of the Solomons' jungles were not handpicked. They were swept up by the draft from the stores and shops and street-corners. There are not two kinds of Americans, one abroad and one at home. And when it comes to war, no American, abroad or at home, asks to be coddled or pampered.

— — —

HARD on the Feast of the Innocents comes that of Saint Thomas of Canterbury, who, like them, was troublesome to a king. At times one is tempted to ask if there ever was a king who had not some troublesome priest in his kingdom. The Emperor Theodosius was stopped at the very church-doors

by Ambrose of Milan, over a matter of a few hundred people slaughtered in Thessalonica. Henry of Germany found Gregory VII singularly lacking in understanding about the appointment of Bishops. And Henry II of England was relieved of his trouble only when his knights spilt the blood of Thomas at the foot of his own altar. Not that there is need to seek so far in history for troublesome priests. In our own memory, the German governor of Belgium in the last war did not find his task lightened by a Mercier; and his successor would gladly dispense with a Van Roey. Hitler would sleep quieter of a night, were his days untroubled by a Faulhaber or a Von Preysing, not to speak of a Pius in Rome; all of whom do not seem to realize that Hitler will readily leave their churches to them if they will leave the bodies and souls of the German people to him. There is a curious similarity in the attitude of all these troublemakers. They keep repeating, "Render to Caesar the things that are Caesar's, and to God the things that are God's." For when Caesar sets himself up as a god, then are the people lost beyond hope, unless there rise up among them some troublesome priest to stand against the usurper.

— — —

SOUTH of our borders a political storm is rising to the force of a hurricane. The *New York Times* reported on December 20 that the Chamber of Deputies was calling upon President Camacho to dissolve the National Synarchist Union. They charge that the Union, with its 700,000 members, is undermining the unity of the nation. Their decision came after a Synarchist meeting in which speakers asked that "*military chaplains be appointed*" and that Synarchist youth among the soldiers oppose the "*official atheism which has permeated the army.*" (Italics ours.) Mexico is ninety-five per cent Catholic. Why, then, the clamor? Mexican law recognizes the rights of assembly and of petition. But the Communist domination has paroxysms of fear over this new non-political Union whose ideals are those of the Mexican people, and who know how to die for their ideals, even though they do not kill others. *No matar!* ("Do not kill!") is a cardinal principle of theirs. Should they enter politics they would swamp their opponents, but they prefer their chosen method of educating and revivifying the spirit of Mexico by preaching and practising truth, clean living, sacrifice, hard work, sound family life. They are Mexico. For us to back the five per cent under Communist domination is short-sighted policy. Let us hope that President Camacho continues his steadfast support of all that is good and hopeful in Mexico.

— — —

SEDULOUS reading of Westbrook Pegler's hard-bitten column engenders the impression that organized labor in this country is composed of two antagonistic classes: an exploited rank and file; and a ruthless, self-seeking, dictator-minded leadership. According to this view, free American work-

ingmen are herded into labor unions, where the word of labor czars is law and goon squads maintain order and discipline. There is little freedom of speech, and, of course, no liberty of action whatsoever. Imagine, then, the surprise of Mr. Pegler's readers when a fellow columnist, the well-posted Raymond Clapper, recently excoriated labor leaders for not exercising stricter control over their locals! He called upon "big-shot labor leaders" to lay down the law to recalcitrant rank-and-filers responsible for some work stoppages, and, if necessary, "to clean house." And he refused to listen to the old excuse that labor leaders do not have such sweeping powers over their locals. Can it be that Mr. Pegler's "dictators" are not nearly so all-powerful as his readers have been led to believe? And that the rank and file, far from being a flock of brow-beaten sheep, have the temerity to ignore orders from above, even to the point of violating Labor's "no-strike" pledge? Can it be that there is more democracy in American unionism that Mr. Pegler believes, or than Mr. Clapper apparently thinks good? To an innocent bystander, it looks as if labor leaders are being damned if they do, and damned if they don't. If they lay down the law to their locals, Mr. Pegler will call them dictators; if they don't, Mr. Clapper will accuse them of hindering the war effort. The Office of War Information ought to clear up this muddle by letting the public know whether most labor leaders are dictators in reality, or only in Mr. Pegler's imagination.

— — —

GERMANY has always been a land in which Christmas was a day of laughter, light and ringing music. But this year Berlin was blanketed by thick gloom. From Stockholm, in a *Religious News Service* dispatch, comes this report of a Swedish resident in the German Capital. Neither Hitler nor any of his underlings spoke a Christmas message to the people, an omission unprecedented. Despite the carefully rationed news which the propaganda office allows them, the German people, according to the Swedish informant, are beginning to suspect that their situation is perilous in the extreme. Shop-keepers openly grumble at the "war's madness"; among the educated is a growing uneasiness about the necessity of the war and the nature of its outcome; there is mounting disgust at the brutal anti-Semitism of the Government. It is easy to believe these reports. For the leaders of Germany have scientifically set about the uprooting of everything for which Christmas stands. To their anti-Christian militarism, the Child in a Manger wordlessly preaching of peace and good will is not only a reproach but a positive menace. They have retained the "silent night" of dim-out and air-raid precautions; but have done their best to see to it that neither Christmas Eve nor any other can be a "holy night." Attempt to deracinate a people's faith, ask them to return to the pagan stupidity of the *Saturnalia* or the Birthday of the Sun, and you will inevitably plunge them into sadness and make them the prey of despair.

PROFOUND satisfaction was the reaction of South America to the message from the Bishops of the United States on the controverted point of Protestant propaganda in Ibero-America. Not only was the statement a solace to the Catholics of South America, but it was timely also from the viewpoint of policy, as *El Pueblo*, Catholic daily of Medellin points out.

Every attempt made to despoil the people of their Catholic religion, to scoff at it or to offer them a substitute for it, causes profound resentment in these countries. . . . Such attempts have proved to be a disturbing factor in our international relations. The traditions, the spirit, the history and the culture of these nations are Catholic.

El Pueblo goes on to indicate the obvious necessity of hemispheric unity, but insists that this cannot be accomplished by promoting an exchange of goods or by any merely economic alliance, but must be founded on real North American respect for the ideology and culture of Hispanic America.

ANOTHER spiritual privilege, born of the war, is reported by N.C.W.C. *News Service*, under a Vatican City dateline, December 24. To those who, in time of an air-raid, with genuine contrition and love of God, make the ejaculation *My Jesus Mercy*, in any language, the Pope has granted a plenary indulgence. The indulgence was promulgated through a decree of the Sacred Penitentiary of December 19.

STRIKING out at the pernicious kind of rumor which could, by repetition, be bloated into racism, General Hershey, Director of the Selective Service System, vigorously denied that any group, racial or religious, had been notorious for draft evasion. "Protecting our shores are men of every creed represented in the population of our great nation," said the General, and he added that casualty lists record "men of all colors, races and creeds." Selective Service, he declared, has mobilized an Army which is representative of America at its best.

CRACKS in the artificial bond uniting Germany and Italy appear with increasing regularity, and though the evidence of a rift is relatively slight, it is not without significance. Recently Signor Francesco Orestano, a member of the Italian Academy, writing in *Gerarchia*, a review founded by Mussolini himself, deplores the German attempt to erase Christianity. Substitution of the old Germanic rites of ancient paganism, he says, "is like attempting to build with fragments of material without cement, or to form an organic unity of corporeal elements without connective tissue."

ATTORNEY General Biddle has lately added his voice to the chorus of praise which greeted the Inter-American Seminar on Social Studies, held in various cities of the United States last fall. Mr. Biddle was speaker at the first of the two William H. White Foundation Lectures at the University of Virginia and his topic was "Notes on Democratic Thinking." In his comment on the official Statement of the Seminar, Mr. Biddle quoted liberally

from the document and linked it up with the Atlantic Charter. In its condemnation of totalitarianism, its insistence on the rights of man and the true concept of man, its denunciation of racism, its call for social reform and anxiety about the poor, its war-aim which "is not vengeance but the establishment of a just and free order for all the peoples of the world," Mr. Biddle sees the Seminar's statement as a particularization of principles "implicit in the Atlantic Charter." Our "ultimate hopes" are two-fold—the protection of men and women against political tyranny and against economic unfairness.

REVERSING the decision of a Jefferson County circuit court, the Kentucky Court of Appeals ruled that students of parochial and private schools are not entitled to free transportation in public school buses. The finding of the Court was unanimous, and was based on a Kentucky constitutional provision which restricts the use of taxes to public purposes. Legally, the Catholic authorities of Kentucky now have the alternative of appealing to a higher court or petitioning the Kentucky Court of Appeals for a rehearing of the case.

DAY by day, the principle that any lasting peace must be founded on religious principles finds new adherents and new advocates. Raymond Moley, at present an editor of *Newsweek*, came out strongly in the post-Christmas issue of that journal for "dependence upon religious principles." Thomas Jefferson found authority in religion for the democratic state, Chief Justice Marshall pointed out the origin of law in the Creator, Justice Storey, in 1828, declared that there are fundamental principles of society traceable to "our common dependence upon our Creator." So, too, any "firmly grounded" peace must inevitably find its solidity and stability in a religious foundation.

ONE more argument for the study of Latin is provided by the experience of an English pilot forced down in Holland. Ignorant of Dutch, the pilot recited the *Pater Noster* (Our Father) and *Ave Maria* (Hail Mary) to a Dutch farmer. The farmer, a Catholic, gave the pilot refuge and then, at great personal risk, helped him across the frontier.

UNDER the patronage of Archbishop Mitty of San Francisco, and the honorary chairmanship of Bishop Connolly, his Auxiliary, the first Liturgical Conference of the Archdiocese was held in December. The five sessions of the Conference were for the clergy, the National Council of Catholic Women, the Catholic men, religious teachers and the laity. The Archbishop presided at the last session, which closed with Solemn Benediction.

FORTY years of teaching sociology at Ohio State College have led Prof. James C. Hagerty to a memorable conclusion, which he expressed at the meeting December 27-29 at Cleveland of the American Catholic Sociological Society. "Belief in a future life," said Dr. Hagerty, "has more effect upon social conduct than all other motives put together."

THE NATION AT WAR

OF all the war operations in progress throughout our wide world, one only stopped for Christmas Day. This was General MacArthur's attack in North New Guinea, where activities were limited to routine safety precautions, while Divine services were held wherever possible. Incidentally, MacArthur's attack is steadily progressing against a fanatic resistance by Japanese troops fighting from an intricate and strong system of defenses.

No fighting has recently been reported from Guadalcanal. The airdrome there has been improved so that American Flying Fortresses can use it. These big planes are daily bombing the nearest Jap base at Munda, on New Georgia Island, less than 200 miles away. Other American planes are regularly bombing Timor. New Georgia and Timor may be the next steps on the road to Tokyo.

The Russians are continuing with the offensive they started on December 16. It is in two parts under separate generals. The first crossed the Don River on the ice near Boguchar and moved south towards Millerovo. It has captured many prisoners and much matériel. The second Russian attack came simultaneously from the Chir valley, which is east of Millerovo, and moved westwards. Both attacks have joined to form a half circle around Millerovo. The Axis—with German, Rumanian and Italian troops—has yielded considerable territory, and is now battling on a new line. Around Stalingrad there has been no change, although fighting occurs every day. The Axis here is surrounded, but holds an area just about the size of Connecticut. Within this large area they are free and are able to deliver good-sized attacks.

In North Africa, the Axis troops in Tripolitania continue to withdraw. How much further Marshal Rommel intends to retire is his secret. In Tunisia there has been no fighting of consequence. Both sides are still engaged in reinforcing their troops. Uncertainty has arisen in the political situation in French North Africa by the assassination, on December 24, of Admiral Jean François Darlan, French High Commissioner. Darlan helped the American invasion by changing the French resistance, which might have been serious, into a spirit of cooperation, for the French are now with us. Darlan had strong and numerous enemies among his own countrymen, but he had influential enemies elsewhere. The assassin was apparently an agent. If the authorities discovered whom he represented, they have not divulged it.

Allied bombing of Western Germany is proceeding on a changed schedule. Cities are occasionally bombed, Munich being the latest. There is no indication that the destruction caused by these raids is creating a demand for peace. The raids are supposed to interfere with war production, but to what extent is not known. More attention is being given to bombing railroads and canals, and damaging locomotives and tow-boats, to interrupt transportation lines. The Germans are now doing the same thing by attacking important railroad lines in England.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THIS is the story, as I received it here in Washington, of two volunteer Catholic civilian Chaplains on Christmas Day at a large Army camp.

After the various vicissitudes that accompany rail travel these war days, they arrived at the camp in time for a quick supper, their first meal since breakfast. They heard confessions continuously from about six in the evening until four the next morning.

Midnight Mass, which took place in the meantime, was attended by 7,500 Catholic soldiers in an enormous drill-and-recreation hall.

After two hours' sleep, our volunteer Chaplains each went off to various places in the camp for more confessions and their three Masses, which were attended by about 2,500 more Catholic soldiers.

By car, bus and train they made their way back home, one of them having his Christmas dinner at 9:30 P.M., his first meal since his supper the night before. They were both very happy and elated over their unusual experiences.

On inquiry, I found that the camp to which they had gone held about 30,000 soldiers in all, as far as they could make out in the few hectic hours they were there.

Of these 30,000, it would seem that at least one-third were Catholics, though there was no way of knowing if there were more than that.

There was also a hospital at the camp, a very large one, filled with soldiers ill from nothing serious, colds and the like, but all needing ministrations.

For these 10,000 or more Catholics, there were two Chaplains, one of whom had been there only a couple of weeks. For some time before that, the other had been alone, working eighteen hours a day, without complaint. Nor did he have any complaint now.

Besides himself, there were at the camp thirteen Protestant Chaplains of different denominations for the other soldiers. They held a union service on Christmas Eve, and presumably other services on Christmas Day.

There would seem to be several reflections that the foregoing might dictate.

The first is that there seems to be a serious shortage of Catholic Chaplains, for there is no reason to believe that the camp in question is unusual.

The second concerns the extraordinary administrative problem involved in assigning Chaplains for the various denominations. Each denomination must have its quota of Chaplains, but each of them is relatively small. Hence the ratio of thirteen to two at the camp in question. Moreover, the work of the Catholic Chaplain is much greater for, besides his regular duties in the Army, he has the Sacraments to administer, especially Confession, all of which multiplies his work enormously.

The problem in the Navy must be worse. Witness a certain battleship which, when I heard of it, had 2,000 Catholics in its crew. There was one Chaplain, and he was a Protestant. WILFRID PARSONS

PIUS XII SUMMONS TO ACTION THE CONSCIENCE OF THE WORLD

JOHN LaFARGE

THE radio address of our Holy Father, Pope Pius XII, on Christmas Eve, 1942, was an appeal to the conscience of the entire world. None of us, I believe, can recall a Papal message that was quite so direct and immediately universal at the same time. There was no formal preface, wishing peace and health to "Venerable Brethren" of the Church's Hierarchy, as in an Encyclical, nor did he speak even to "Beloved Sons and Daughters" of the Catholic Church. The Pope began abruptly with the words: "My Dear Children of the Whole World," and emphasized the intensity of his feelings.

"Beloved children," the Pope said, "may God grant that while you listen to Our voice your heart may be profoundly stirred and moved by the deeply felt seriousness, the loving solicitude, the unremitting insistence with which We drive home these thoughts, which are meant as an appeal to the conscience of the whole world."

He took pains to make plain he was talking to everybody who *had* a conscience and any sense of justice and right: not only to those "who recognize and adore" Christ the Saviour; but, he said, "we turn to all those who are united with Us, at least by the bond of faith in God; we turn, finally, to all those who would be free of doubt and error, and who desire light and guidance."

The Pope exhorted, he pleaded, he repeated, he appealed, in a firm, strong voice, to every shred of human instinct left in man to "realize fully the gravity of this hour," and to give some thought as how to escape from the terrible calamity which he sees hanging over the world unless humanity, now "gravely ill," at once finds the remedy.

His aim, he says plainly in this message, is to give all humanity "every solace and help" he can command, by finding an answer to the questions that "stand up, bleeding, imperiously demanding an answer, before the thought and feelings of exasperated mankind." To these "tortuous questions," insoluble by mere human ingenuity, the Church brings the answer given by the "Eternal Word, Who is the Way, the Truth and the Life." She takes no sides as to the "particular forms" by which the "peoples and states strive to solve the gigantic problems of domestic order or international collaboration." But she does lay down the "unchanging basic laws," and it is in the light of this knowledge that the Pope speaks.

The complete text of the Pope's message appears in the January Catholic Mind. Ed.

In his message last Christmas, as he observed, he gave some of the essential principles for "an international order of friendly relations and collaboration." This year he probes in a different field, the question of the domestic, "internal order of states and peoples." For, he notes, "there can be no peace between nations unless there is peace within the nation that inspires trust."

It is only, then, by striving for an integral peace, peace in both fields, that people will be freed from the cruel nightmare of war, and the material and psychological causes of further discord and disorder will be diminished and gradually eliminated.

Starting from this point, the Pope's message falls into two great divisions.

PROBLEMS OF DOMESTIC PEACE

In the first division, he sketches a "broad outline" of what is required, by the natural law, for peace within a nation. In the second division, he calls for action, and lays down a five-point program for internal, or social action, which corresponds to the five-point program for international peace in his address of 1939. He concludes with a tremendous appeal to the conscience of mankind and the generosity of youth, to put the program in effect.

Every society worthy of the name, says the Pope, has originated in a desire for peace. If you ask what peace is, he replies in the words of Saint Thomas Aquinas, a "tranquil living together in order." "Two primary elements, then, regulate social life: a living together in order and a living together in tranquility." Taking this idea as his text, the Pope has a word to say about order, and a word about tranquility.

AN ORDERED SOCIETY

Order, says the Pope, "is not a mere linking up together of parts which are numerically distinct"—as when you put your room in order. "It is rather, and must be, a tendency and ever more perfect approach to an internal union."

An ordered society will be always advancing toward being a more united society, and the message turns the searchlight on those matters which contemporary society has forgotten, but which must be recalled if society is to move toward unity and not toward cleavage, hatred and war.

These may be briefly summed up as follows:

1. *God* must be recognized as the "first cause and ultimate foundation of society." From Him is derived the essential dignity of the human person.
2. "The origin and primary scope of social life

is the consecration, development and perfection of the *human person*."

The real dignity of the human person was ignored during "the fateful economy of the past decades, during which the lives of all citizens were subordinated to the stimulus of gain."

But the remedy—offered by the totalitarian states—is as bad as the disease. "There now succeeds another and no less fateful policy which, while it considers everybody and everything with reference to the state, excludes all thought of ethics or religion. This is a fatal travesty, a fatal error."

3. Social life, as God willed it, "needs a *juridical order*." Here the Pope places himself in sharp contradiction to the totalitarian jurists, who legalize murder in the name of the all-powerful state or race.

The precise, bed-rock rules that govern society cannot be prejudiced by the intervention of human agency. They can be denied, overlooked, despised, transgressed, but they can never be overthrown with legal validity. It is true, indeed, that, as time goes on, conditions of life change, but there is never a complete break or complete discontinuity between the law of yesterday and that of today, between the disappearance of old powers and constitutions and the appearance of a new order.

Man always retains "an inalienable right . . . to a legal order."

THREE FATAL ERRORS

Three errors concerning the juridical order are singled out for specific reprobation:

First, "*juridical positivism*," which is another way of saying that a law is right because it exists and is enforced.

Secondly, "the conception which claims for *particular nations, or races or classes* the juridical instinct as the final imperative from which there is no appeal." Hence no nation has a God-given right to command other nations or peoples, nor has the Creator conferred upon any one race a special jurisdiction over the other races of the world. The wealthy, as wealthy, have no inherent rights over the poor, nor the proletarians over the wealthy.

Finally, the notion of the *absolute state*. "There are those various theories which, differing among themselves, and deriving from opposite ideologies"—e.g. Communist and Fascist—"agree in considering the state, or a group which represents it, as an absolute and supreme entity, exempt from control and from criticism," even when it openly denies the "essential tenets of the human and Christian conscience."

A TRANQUIL SOCIETY

Under the heading of "tranquility," the Pope is particularly interested in the situation of "the ever-growing world of labor."

"War-time exigencies" have brought about a certain "calm," but only seeming, in labor's state.

The Church has condemned and still condemns "the various forms of Marxist Socialism." "But the Church cannot ignore or overlook the fact that the worker, in his efforts to better his lot, is opposed by" an unnatural "machinery."

Just what that "machinery" is, the Pope does not specify; but later, under his first point of action, he refers to "the excessive herding of men, as if they were a mass without a soul; their economic, social, political, intellectual and moral inconsistency." He refers to the "economic dependence and slavery," which may come from "the exploitation of private capital or from the power of the state," but "the result is the same." "Liberty," even "in the realm of ideas and beliefs and conscience," is destroyed.

In spite of the fact, says the Pope, that the workers followed false doctrines, "what man, and especially what priest or Christian, could remain deaf to the cries that arise from the depths and call for justice and the spirit of brotherly collaboration in a world ruled by a just God?"

Such silence would be culpable and unjustifiable before God, and contrary to the inspired teaching of the Apostle [Saint Paul], who, while he inculcates the need of resolution in the fight against error, also knows that we must be full of sympathy for those who err, and open-minded in our understanding of their aspirations, hopes and motives.

Economic slavery is unjust in any form.

TIME FOR ACTION

But the Pope will lose no time in mere grieving. "The call of the moment is not lamentation but action; not lamentation over what has been, but reconstruction of what is to arise and must arise for the good of society."

He calls, therefore, in impassioned language, for a new crusade. Of old, the issue was to "liberate the land hallowed by the life of the Incarnate Word of God." But today that call is "to traverse the sea of errors of our day and to march on to free the Holy Land of the Spirit," and this call he issues to all decent-thinking people of the world.

Using as an image the Star of Bethlehem, "that it may shine out again over the whole of mankind," he chisels his maxims upon the "first five milestones" in this spiritual pilgrimage. These five principles for society's internal tranquility and order correspond to the already famous Five Points as guides to international peace. This means a life-and-death battle against the "barriers created by prejudice, errors, indifference, and by a long tradition of secularization of thought, feeling and action."

FIVE POINTS OF SOCIAL RECONSTRUCTION

1. We must "cooperate in giving back to the *human person* the dignity given to it by God from the very beginning."

Hence, we must favor "social institutions in which a full personal responsibility is assured and guaranteed"; and to uphold and claim respect on behalf of the human person for the following "fundamental human rights:"

The right to maintain and develop one's corporal, intellectual and moral life, and especially the right to religious formation and education.

The right to worship God in private and public and to carry on religious works of charity.

The right to marry and to achieve the aim of

married life, and to conjugal and domestic society.

The right to work as the indispensable means toward the maintenance of family life.

The right to free choice of a state of life, and hence, too, of the priesthood or religious life.

The right to the use of material goods, in keeping with one's duties and social limitations.

2. We must strive for the "*intrinsic unity of society*," through the "collaboration of the various classes and professions." We must defend the indissolubility of matrimony and the *integrity of the family*, giving to "that unique cell of the people, space, light and air" for its special mission. Suitable housing and convenient places of work and close relationship between family and school are stressed.

3. *Labor* will be honored; and two points are singled out: "a just wage which covers the needs of the worker and his family"; and "a social order which will make possible an assured, even if modest, private property for all classes of society." Working-class education and "the practice of the social spirit in one's immediate neighborhood, in the district, the province, the people and the nation" are urged, as a means toward a "genuinely human, and fraternally Christian solidarity." Furthermore—no easy message for Americans—the strong and the weak, not only classes but also nations, must share one another's burdens. "Deep thinkers see ever more clearly" the necessity of renouncing "egoism and national isolation," the need to demand of their peoples a "heavy participation in the sacrifices necessary for the social well being in *other peoples*."

4. We should work toward a "complete *rehabilitation of the juridical order*, as against juridic utilitarianism and positivism." The Pope appeals for courts founded on "clearly formulated right"; for "clear juridical norms"; and for the withdrawal of measures that are "harmful to the liberty, property, honor, progress or health" of the individuals.

5. Finally, the true social crusader "should help to restore the *state* and its power to the service of society, placing it upon an ethical basis."

The Pope calls for a "vast legion" to be formed of those "handfuls of men" who are now trying to bring back society to its "center of gravity." We owe such a service, he says, to the "countless dead who lie buried upon the field of battle." We owe it to the persecuted and to the helpless non-combatant sufferers. We owe it to the sorrow and suffering of this conflict. We owe it, above all, to the Infant Saviour Himself. He "lies before us in the Crib with all the charm of His sweet humanity as a babe, but also in the dynamic attraction of His incipient mission as a Redeemer."

We in the United States will listen to the Holy Father's words with filial respect. We will repeat them and discuss them with enthusiasm and take them as text for our discourses. But will we act upon them, when such action means, in plain language, doing violence to our personal sloth and comfort, our national prides and jealousies, our racial prejudices, our easy conformity with a secularized civilization? Time now to give the answer.

THE SCHOOL BUS FOR THE PRIVILEGED

PAUL L. BLAKELY

DOWN in Kentucky, the school-bus chugs along in the pelting rain. At the crossroads, a little boy and his sister, with school-books and lunch-baskets, wait under the shelter of a friendly beech. The driver glances at them, and steps on the gas.

These children are not Japanese, nor are they Germans. Even if they were, that eager desire to help all children which burns in the heart of every decent man, would bid the driver stop his bus, and save them a walk in the rain. Nor are they afflicted with some disease which might make their presence a danger to the other children in the bus.

Yet they are deprived of this public service. The bus was bought and is maintained by taxation. The parents of these children pay their share of the assessment, but the youngsters are forbidden to use the bus. Should one of them somehow get into it, he would, if detected, be forthwith ejected, and ordered in harsh terms not to try that trick again.

What is the reason for this discrimination against the children of American citizens? That question can be answered briefly. They are children on their way to a Catholic school. And on December 18, 1942, the highest Court of Kentucky ruled that a bus system, even though paid for by all the public, may not be used by that part of the public which entrusts its children to any but a public school.

By direction of their parents, these children at the cross-roads attend a Catholic, or if not a Catholic, a private school. To attend a Catholic school is not yet a crime, although some twenty years ago, at least one State sought to make it a crime. But at the present moment, the father who selects a school for his child exercises a right which, according to the Supreme Court of the United States, in its opinion in the famous Oregon case (1925) is among those natural rights so protected by the Constitution that neither State nor Federal Governments may destroy it.

Kentucky, then, may not forbid parents to entrust their children to Catholic schools. Indeed, Kentucky is the only State in the Union which has inserted a clause in its Constitution denying its legislature all authority to impose that veto. "... Nor shall any man be compelled to send his child to any school," says Kentucky, in the fifth Section of her Bill of Rights, "to which he may be conscientiously opposed." That clause was proposed by the late Edward J. McDermott, a member of the Constitutional Convention of 1891, and was adopted by the people of Kentucky.

But Kentucky may penalize a man, it would seem, who exercises the right thus protected by the Constitution. Worse, it may penalize him in the

meanest and most contemptible way, by inflicting the punishment upon his children. Kentucky, it may be presumed, is interested in the education of its children; not of some of its children, but of all of its children, including even the children of Catholic citizens. The decision of its highest Court, however, allows the inference that the Commonwealth's interest is tempered by the penalty which it ordains for children who attend Catholic schools. Or does this penalty reflect the old determination, struck down by the Supreme Court of the United States, and, more directly, by Kentucky's own Bill of Rights, that parents who choose a school for their children, must be punished and harried, along with their children, until the school which they choose is the public school? Fortunately, we have decisions in other jurisdictions on aid to school children.

In 1929, the Court of Appeals of Louisiana held (168 La. p. 1020, 67 A.L.R. 1183) that the law under which children in all schools were supplied with free text-books, was not at variance with the State's Constitution. What the Court had in mind was that provision which forbids the appropriation of public funds for "sectarian" purposes. The Court pointed out that the purpose of the law was to aid all school children. "It was for their benefit, and the resulting benefit to the State, that the appropriations were made," that is, they were made not for a "sectarian," but for a public purpose. "The schools, however, are not the beneficiaries of these appropriations," the Court continued. "They obtain nothing from them, nor are they relieved of a single obligation because of them. *The school children and the State alone are the beneficiaries.*" (Italics mine.)

The Kentucky Court dismisses this opinion as "lacking in persuasion and logic." In 1930, however, the Supreme Court of the United States found the argument so persuasive and logical that Chief Justice Hughes, in his opinion sustaining the Louisiana Court, cited it almost verbatim. The Chief Justice added the following statement:

Viewing the statute as having the effect thus attributed to it, *we cannot doubt that the taxing power of the State is exerted for a public purpose. . . . Its [the State's] interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest is safeguarded.* (Cochran v. La. State Board of Education, 281 U. S. 379. Italics mine.)

Eleven years later (February 24, 1941), in another free text-book case, the Supreme Court of Mississippi accepted the same reasoning. But the Court further intimated, it would appear, that the exclusion of any one group from the benefits of the legislation would conflict with the first section of the Fourteenth Amendment. This Amendment forbids the States to "make or enforce any law which shall abridge the privileges or immunities of citizens of the United States," or "to deny any person . . . the equal protection of the laws." Said the Court:

The State which allows the pupil to subscribe to any religious creed, should not, because of his exercise of this right, *proscribe him from benefits common*

to all. . . . Even as there is no religious disqualification in its public servants for office, there should be no religious disqualification in its private citizens for privileges available to a class to which they belong. (Chance v. Mississippi, etc., 206 So. 706. Italics mine.)

But this disqualification will run in Kentucky, as long as the recent decision of the Commonwealth's highest Court is enforced.

On the broad ground of public policy, attempts to penalize children whose parents wish them to attend schools in which religion is taught, are singularly out of place in these days. Two years ago, a body of educators and public officials, headed by the Archbishop of Canterbury, drew up a statement in which the blame for the low estate into which religion and morals had fallen throughout England, was attributed chiefly to a school system divorced from religion. Schools in which the child will be given an education in religion, the statement concluded, must be among the first of England's post-war tasks.

That must also be the first of our tasks.

The schools which nurtured the Signers of the Declaration, and the men who met at Philadelphia to draw up for the world a new charter of freedom, must again be made typical of American education. The schools which our fathers deemed wholly necessary for the proper training of their children were, first and last, religious schools. It was these schools that the Continental Congress contemplated when, in its *Ordinance for the Government of the Territory of the United States Northwest of the River Ohio* (July 13, 1787) it declared, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." We find the same doctrine in the immortal *Farewell Address*. Since "Religion and Morality are indispensable supports" of good government, and since "national morality" cannot "prevail in exclusion of religious principle," Washington urged his fellow-countrymen to promote schools and institutions of learning. In the mind of the men who laid the foundations of this Government, the school was a normal means of teaching religion.

Today the country is alarmed over the rise of juvenile delinquency. Social diseases are taking a heavy toll among our young people, especially among 'teen-age girls. More playgrounds, more sex-instruction, more slum-leveling, more teachers and more schools, we are told, will check this frightful plague. In this Babel, I raise my voice as an American citizen to suggest more religion, and, specifically, religion in our schools, as our only salvation.

We have tried everything else. It is now time for us to damn forever the notion, imported from Hegel-poisoned Prussia a century ago, that schools maintained by public funds must exclude the teaching of religion and of a moral code, based upon religion.

In a choice between Hegel, Hitler's legitimate forebear, and Washington, no American can hesitate.

CAN CONGRESS GEAR ITSELF TO THE TASKS OF A GLOBAL WAR?

ROBERT C. HARTNETT

THE expedients which have been proposed to give Congress a tonic take two forms, corresponding to the double debility of the national legislative organ. The first prescription aims to tone up the *internal* procedures of Congress itself. The loose aggregation of standing committees in each house today impedes swift and consistent action. The duplication of legislative processes on both sides of the cupola confuses responsibility and causes delay and compromise and piecemeal concessions ending in crazy-quilt laws.

To integrate and articulate its own organs, Congress has been urged to bring together members of both House and Senate on *joint committees*. The State of Massachusetts has led the way in the use of this arrangement. Robert Luce, who served seven terms in the Lower House there, before serving seven terms in the National House of Representatives, laid great stress upon the advantages of the joint-committee system. Congress today has the Byrd Joint Committee on Non-Essential Expenditures. In 1926, it created a Joint Committee on Internal Revenue Taxation. The machinery of this committee showed itself geared to the job of clarifying the tangle it was set up to untie.

A more ambitious use of the joint-committee technique has been lately proposed by Representative Everett M. Dirksen of Illinois. On October 19, he introduced a resolution to create a Joint Committee on Military and Naval Affairs and Appropriations. The members of the Committee would be drawn from the personnel of the six separate standing committees in both Houses at present charged with the same work. Its powers would consist of the sum of the powers of the committees it would combine. Its aim would be "the effective conduct and prosecution of the war by the armed forces of the United States."

Three days later, Senator Maloney of Connecticut offered a resolution to set up a Joint Committee on War Problems. Its business would be to investigate the conduct of the war, consult with the President, and advise Congress in the framing of a legislative war program. The Dirksen Committee and the Maloney Committee might dovetail, but they present the danger of overlapping. Each committee would choose its own chairman. This plan offers a graceful exit to the seniority rule and its known disadvantages in the case of standing committees. The proposal of Mr. Dirksen especially seems to call for adoption.

But how can Congress see that all those other big houses along Pennsylvania Avenue are kept in order? The second debility of Congress weakens it in its function of furnishing to the Chief Executive and the Administrative agencies the proper kind of *external* cooperation. Congress has to come to an agreement with the President and all those executive agencies in shaping Governmental policies. It must also oversee the execution by the administrators of such policies, once they have passed into law. But, as things stand, Congress cannot do this. It cannot bring to the President a definite, comprehensive and coherent program of its own. The nation's need for a program, and the nation's will to have it, are refracted into a haphazard rainbow of bright ideas through the prisms of endless committees and tough-as-diamond blocs. Congress has no body of independent data on which to base a program. It cannot even make a fair evaluation of a program handed to it by the Administration.

Mr. Dirksen has come forward with three proposals to stiffen the wrist of Congress in these relations with the Executive. With his first suggestion they form what he has called "a four-point Congressional charter." Within the General Accounting Office he would have Congress plant a new department to be known as the Executive Efficiency Service. It should be kept in mind that the General Accounting Office itself was created by Congress in 1921 to afford a means of fiscal control independent of the executive departments. The Comptroller General is appointed exclusively by Congress, for a term of fourteen years, and he reports directly to Congress. He would be authorized, in Mr. Dirksen's resolution, to appoint a Director and an Assistant Director for the proposed Executive Efficiency Service. The Director, in his turn, would appoint accountants, auditors, attorneys, investigators and other men with special training in all the fields of American life in which the Government now has administrative departments and agencies. These include national defense, fiscal affairs, relief, reclamation, social security, labor, commerce and industry and foreign affairs.

What new function are the specialists in this Executive Efficiency Service supposed to carry out? They would serve as a liaison agency between Congress and the executive branch. They would provide Congress and its committees with such information and help as is necessary to coordinate their legislative function with the administrative

function of the executive agencies. They would conduct investigations and prepare outline summaries of data for Congressional and public consumption. They would work out long-range fiscal and other programs. They would check up on the activities of the bureaucrats and on the reports they issue. They would make it possible for Congress to do expertly what we expect members of Congress today to do amateurishly.

In addressing the House last October 1, Mr. Dirksen made one telling observation in favor of such an ancillary to the legislature. The second session of the Seventy-Seventh Congress, he said, had ladled out over \$150 *billions* for the operations of the Federal Government and the war effort. Congress during the same time had dribbled out \$25 *millions* for its own operations. It was trying to run itself on one six-thousandth of the funds whose expenditure it was supposed intelligently to authorize and oversee. How can anyone learn enough on a one-dollar bill to authorize and oversee a project of six thousand dollars?

A third proposal made by the alert Representative from Illinois looks to a Congressional Planning and Reconstruction Service. This agency would aid Congress in preparing legislation to cope with post-war problems on the domestic front. Mr. Dirksen does not want a repetition of the spring of 1933, when our representatives were wildly passing bills they had not even read.

A fourth instrumentality now proposed would assist Congress to prepare for, and deal with, post-war problems on the international front. The mere mention of Lend-Lease and the present groping toward the dim outlines of a world-wide political organization, suggest the urgency of such an agency attached to Capitol Hill. Mr. Dirksen does not want a repetition of 1919, either, when our representatives pouted from pique and made a fatuous attempt to turn the American eagle into the American ostrich. The fault, of course, was not alone Congress's.

President Roosevelt has shown unique statesmanship in foreseeing the threat of this new aggression, in meeting it, and in pointing our course toward a world order in which the most powerful nation in that world will rise to the destiny Divine Providence seems to have reserved for it. The finest young men we have are exposing their lives to the hazard of total war to defend us from a mortal danger we might more wisely have averted, and to win for us this second chance to measure up to our vocation as a people. Congress has the awful responsibility of not throwing away American lives by throwing away that opportunity, as in 1919.

Our Constitutional system of limited separation of powers creates an awkwardness in the gait of our national Government. This much we must admit. In times so perilous we cannot depend on an arrangement whereby the President must maneuver and compromise and muster what influence he can through his prestige, his patronage, and his command of public opinion. If Congress puts its own house in order, its leading committees will probably become more cooperative with the White

House. If it provides itself with a staff of experts at its elbow, these specialists would presumably tone down the sectionalism of the Legislature.

The reason for this hope is this: among social scientists of the better type one finds, I think, greater unanimity on the big issues of practical policy than is customary among politicians. Among economists of standing, there is no silver bloc. Among political scientists there is no isolationist bloc. Among sociologists there is no anti-labor or anti-Negro bloc. Scientific training teaches men to look at all sides of a problem, to consult and sift all available experience, to look for the lines of consistent principles underlying sound policy.

The specialists Mr. Dirksen would call in might easily prove a great boon to our elected Representatives. *If the right men were selected*, they might well relieve Congress of a burden it cannot manage, and free its energies and talent for work an elective political body, and only such, can do. Congressmen themselves cannot frame highly technical and intricate legislation and fit it into a broad coherent program. But Congressmen can see to it that such legislation is framed for them by their own staff. Congress can sift such proposals. Congress can sound out public opinion on them.

Would such a staff attached to Congress help to shrink the long distance from one end of Pennsylvania Avenue to the other? It could. A trained staff, owing allegiance to Congress, might find a common center with the staff owing allegiance to the Chief Executive. Congress and its experts would educate each other, just as the political leaders in the executive branch and their experts now educate each other. The prospect before us is that of having both staffs, without losing sight of what their respective branches want done, find a common ground of long-range and comprehensive policy.

Men habituated to consult objective facts would diverge less than men habituated to consult the editorial comment on their political decisions in local newspapers. The chances are certainly on the side of the executive and legislature drawing closer together in response to the competent opinion they have learned to consult as a private citizen consults his physician, attorney, or spiritual guide.

Mr. Herbert Agar, I believe, has told us a home-truth. We must face the fact of our past failures. We must face the corresponding truth of the present responsibilities those past failures entail. To measure up to the task of saving (and correcting) American democracy at home and planting the Four Freedoms abroad we shall have to apply all the intelligence we can command. We shall have to bring to our task the virtues democracy demands. We shall have to work hard for slow results in order to save the day.

The President has given the country outstanding leadership. But in a constitutional democratic system like ours, he can never succeed single-handed. He needs a strengthened Congress, urged on by well-informed, judicious, yet progressive public opinion. We must, it is true, utilize the political institutions which have served us so far, in order to cope with responsibilities that are new.

INTRODUCING OUR PEACE-PLAN SHELF

HAROLD C. GARDINER

IN the assurance that America, particularly, would have a dominant voice in the post-war settlements, Reynolds and Eleanor Packard tell us in their recently published *Balcony Empire*, millions of Italians could be counted on to revolt against the Nazis and the Duce. Whatever be the truth of this heartening prophecy, it serves to bring out a point that our national pride is not loath to accept. Assurances have been many, and are multiplying, that this peace will not be an Anglo-American affair, not even a Russo-Anglo-American feat of engineering. This peace table will be cooperative; one group will not simply dictate terms to another group that sits sullenly submissive.

Such a will toward cooperation is laudable and sane. But with that desire and determination not to play the haughty over-lord, the fact remains that the United States will have a very major role to play in the reconstruction of the world. This will be our duty and our right, and while we shall accept it with a sense of pride, we will have also to take it up with a sober and chastening realization of the obligations it will impose.

One of those obligations will be this: that we come to the task with well formed and, as far as possible, accurately delineated ideals of what we want the future world to be. Now, this will not be the exclusive task of experts. True, such technical matters as immigration, colonization, minority groups and a host of others, will need the exhaustive study of trained professionals, but much of the wide and fundamental basis of the future peace is a thing that John and Hans and Pierre and Pietro have an interest in, a knowledge of, and must have a voice in determining.

In this matter, then, an enlightened public opinion must reach the ears of the men who will represent us at the peace table. There is not here any question of the "prodding" that was advocated by a prominent citizen some time ago in the matter of the famous second front. Here the desideratum is an *informed* public opinion making itself vocal about the deep fundamental verities of charity and justice that must guide the more technical discussions on reconstruction.

Now, in our times, one of the most potent molders of public opinion is the flood of books that cascades from the presses. Hundreds have been and will be written, each with its neat little blueprint for the future. Not all these books, need we say, are such as to mold public opinion in the lineaments of truth and morality. Some of them are positive distortions. Where and how shall we find the divining-rod that will reveal the fresh waters of truth under all the attractive book-jackets?

Some time ago, the venture was broached in this Review (cf. *Peace-Plan Shelf*? November 21, 1942) that we try to make a special effort to winnow the books on the future of the world, not just sporadically, as a review from time to time, but as a concerted and organic plan to inform our readers about what we consider the books best suited to form public opinion in the proper way about the future of the world.

The primary thing in charting a course is to have a compass. This rebuilding of the world is not and cannot be a catch-as-catch-can undertaking. Political expedience will not suffice to satisfy man's cravings for a stable and fruitfully hopeful civilization. Principles must underlie our building, and since the Birth of Christ is simply an historical fact, those principles must be Christian.

One recent book will set those principles clearly before us. They are principles that have been printed before and discussed often, but perhaps you have never seen them in one convenient volume, annotated and studied. Father Joseph Husslein, S.J., has performed that invaluable service in his second volume of the Papal social Encyclicals, *Social Wellsprings*. There, for example, are such immortal and imperative documents as Leo XIII's *On the Christian Constitution of States* (*Immortale Dei*), on *Human Liberty* (*Libertas Humana*). If we are fighting for human liberty, for the restoration of conquered and oppressed peoples throughout the world, here is a statement of principle that *must* guide an informed Catholic public opinion.

Why have these principles not guided the social thinking of the world? They are principles implicit in the very nature of Christianity; they have been explicitly and movingly stated in Papal teaching, particularly for the past fifty years, and yet the statesmen and planners of the world have apparently never heard of them. Where is the impact that the Church should have had?

Michael de la Bedoyere examines this poser in another background book which is invaluable for an understanding of the problem. It is *The Christian Crisis*; its thesis is that Christianity can become again a healing force in the world, only if it establishes contacts with that world. It can do this only if enlightened Christian minds, working in a secular capacity and for secular ends, are so imbued with the spirit of Christ that they can reconcile and harmonize the secular and spiritual life.

The difficulties that Christians have groaned and labored under, in trying to effect such a harmony, are sketched in masterly style by Carlton J. H. Hayes in his *Generation of Materialism*. There has been our, and civilization's great enemy; the late nineteenth century was "a fertile seed-time for the present . . . harvest of personal dictatorship, social degradation and mechanical destruction." Nor is Hayes alone in such a diagnosis of our ills. William Henry Chamberlain, in *The World's Iron Age*, and John Nef, in *The United States and Civilization*, further expose out great weakness—our preoccupation with material values.

So much for some primary books that state the

problem. Solutions are many and various, of course. Several books offer the Christian solution in rather wide and general terms. Hubertus zu Loewenstein's *On Borrowed Peace* has the exhilarating conviction that the only true basis of democracy is "the human spirit in its organic relation to its equals—the Mystical Body of Christ."

Still more enthusiastic in presenting the Christian solution is George Glasgow. His *Diplomacy and God*, though hazy in its theology, is well informed on social questions, and has an able discussion of the Papal Encyclicals. Finally, in this field of general principles, Pitirim A. Sorokin's *Man and Society in Calamity* can be recommended for its insistence on the necessity of return to God and moral values, if we are to avoid the abyss.

Valuable suggestions in more specific detail can be found scattered through many books. Herbert Agar's political philosophy is debatable in spots, but his plea for the wide distribution of private ownership as a means, and a most humane and potent means, of preserving private ownership, is a valuable contribution to constructive thinking. You will find it in his *A Time for Greatness*.

The suggestive part in Nicholas Doman's discussion of the future world lies in his advocating a "supernational" political order, in which national boundaries, as we have known them for the past three hundred years, will disappear. He sees, in the rise of nationalism, begun in Europe by Luther and crowned by Hitler, the root of many of our ills. This part of his work, *The Coming Age of World Control*, is pure seed-thought; his extolling of the French Revolution is regrettable.

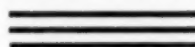
Three books deal specifically with the possibilities and machinery of world organization. *The Conditions of Peace*, by Edward Hallett Carr, shows the enormity of the problem more than anything else. It is thoughtful and sane, and makes a fine plea for the running of Europe on a cooperative basis, including Germany. *How to Win the Peace*, by C. J. Hambro, discusses the possibility of world organization, as does the much lauded *The Problems of Lasting Peace*, by Herbert Hoover and Hugh Gibson. Thirteen chapters discuss the arguments for and against various types of co-operation.

Most constructive of all these books thus far published is Christopher Dawson's *The Judgment of the Nations*. Recognizing that "modern religion is too divided . . . to make the Church once again the all-embracing spiritual community that it once was," he sees great hope for the future if we can "find in common social action a way of return to a Christian social unity." He advances cogent arguments for a European Federation and, all in all, gives us a statement of hope in the future world that must be familiar to those who will speak intelligently on that bewildering problem.

Such are some of the books that have tried to map the world for us. More will be found periodically in the book columns. May their evaluation help in the formation of an intelligent and articulate Catholic opinion, for if our voices are not heard, we may never have another such opportunity.

BELLS OF FREEDOM STILL RING CLEAR

SIGRID UNSET



YOU still hear them on Sunday mornings out here in Brooklyn. The other day—it must have been on a Sunday—as I heard the tolling of distant church bells as an overtone faintly calling above the sounds of the city, I came to think of an old Norwegian tune, sad and lullaby-like.

My mate's on the bottom of Hjellum lake,
Hjellum lake, ding-dong, ding-dong . . .

There is a legend about this tune. It is told about several old churches out in the Norwegian countryside. Once upon a time there were two bells up in the steeple; they were tuned to make lovely music, when both of them were ringing. Then somebody decided to transfer one of the bells somewhere else—to another church, or to be melted down; the story varies a little in the different parishes where it is told. The bell they were moving became so heavy, they had to put more and more horses before the sledge, before it could be moved. But when they were driving over the lake, the bell rolled off the sledge, broke the ice and sank to the bottom. And there it lies still, and the widowed bell complains, whenever they toll it:

My mate's on the bottom of Hjellum lake,
Hjellum lake . . .

And at times, especially before a storm breaks, or disaster is going to hit the countryside, the peasants hear from the lake a faint echo of the sorrowful tune. The sunken bell is calling to her mate.

The church bells of America still are free to call out, summoning free men and women to worship, admonishing them to remember the faith our way of life is founded upon, holding out the consolation and the promises of the Prince of Peace, in a world where peace has been banished. The people who banished Him and banished peace have silenced the church bells of Europe. In the raped countries they have been melted down and re-cast into cannon, barking their message of death and destruction, their *Vae Victis* to men and women and children who are more robbed of their rights than the real prisoners of war. In England, the church bells keep watch silently, on the lookout from the towers of that stronghold of freedom and Christian men's rights, ready to give tongue, if the enemy should attempt to land on her shores. But from the bottom of a sea of blood and tears and misery, past human imagination, the sunken bells of Europe still are humming their echo of the church bells of America, trusting in the day of resurrection, when all the bells of Christendom again may sing their chorus about the message of the Prince of Peace, and His consolation to the broken-hearted and the bereaved—His call to all free men and women to fight the good fight everywhere in the world.

MISTRUST of bureaucracy, in the true sense of that word, is a healthy political instinct. A government which assumes all responsibility and confides the citizens' interests to a multitude of paid officials is not, in the long run, the most efficient type of government. It defeats its own end and succeeds in generating what the dictionary rather harshly defines as the "bureaucrat": "an official who governs by rigid and arbitrary routine." But the sound instincts of peace are not always the best norms for war. A thoughtless cry of bureaucracy may prove positively harmful to the war's conduct; while we can readily forget that bureaucrats are men and women like the rest of us.

Right now we happen to need the bureaucrats very much. In fact, we could not begin to fight this war without them. They are steering materials to war plants, rationing scarce commodities, trying to keep prices within bounds, stabilizing wages and salaries, and a hundred and one other things which keep the wheels of our war economy spinning.

These things they cannot do without studies and statistics and plans and regulations—especially without regulations. Imagine trying to put ceilings on prices in such a large country as ours, or trying to ration gasoline, without a mass of regulations, interpretations, and what not! We simply cannot have price controls and peace-time liberties at the same time.

Apparently some people do not as yet realize these things. They have no wish to pay \$1.75 or \$2.50, or whatever the traffic will bear, for a pair of stockings that used to cost \$1.25. Yet, on the slightest provocation, they add their voices to the anti-bureaucratic chorus and roundly curse all this "regimentation, regulation and red tape from Washington."

But we cannot eat our cake and have it, too. If we want to keep prices from heading toward the stratosphere, if we want our share of available consumer goods, we must submit to a great deal of bureaucratic regimentation. There is no other way of achieving what we want.

Naturally, this regimentation is irritating. Bureaucrats are human; and being human will err and, in the process, spin a few thousand yards of tangled red tape. That is inevitable, just as it is inevitable that we shall stand on our democratic rights and criticize their shortcomings.

It is one thing, however, to criticize bureaucratic fumbling, and another to damn necessary controls. The latter is dangerous, because it plays into the hands of those who, for political or pecuniary reasons, or out of simple stupidity, want to break the present tight controls over the war economy. If that is what a man wants, let him run along with the wolves; but if he wants prices to stay within bounds, and expects his share of scarce commodities, let him speak civilly of bureaucrats. Only their rules and regulations stand between us and economic chaos.

FIVE-POINT LEAVEN

MANY points of discussion are suggested by Secretary Wallace's speech of December 28, on the subject of the post-war world. Its general reception, we feel, will be one of welcome, though the London *Daily Herald* criticized its big-business tone, and though we may wonder just when and where Russia and China subscribed to the "charter which they have signed as a declaration of principles."

One vital point of interest, however, is opened up by his statement that two guiding principles for a post-war order must be "liberty and unity," which he explains as "home rule and centralized authority." This is of vital interest, because it seems to have been influenced by, if the idea does not stem directly from, the Pope's famous Five Points.

That document, the earliest and still the clearest statement of reconstruction aims, has as two of its cardinal points, first, the right of all nations, great or small, to life and independence (and there is "home rule"), and second, the necessity of erecting "some juridical institution which shall guarantee the loyal and faithful fulfilment of the conditions agreed upon" (and there is "centralized authority").

Furthermore, the prudence Mr. Wallace shows in stating that only "out of the experiences of . . . temporary measures [of relief and reconstruction among the liberated nations] there will emerge the possibilities and the practicalities of more permanent reconstruction," seems to be an echo of the warnings the Pope has issued so often against precipitous steps in settling the peace and all its implications.

It is hardly likely that Mr. Wallace has not read the Five Points. Anyhow, their influence is there. Indeed, that influence is in the air everywhere today; it is acting as a hidden and powerful leaven; we have to hope and pray that all planners for the future will feel its workings and act accordingly.

The common hope of the plain folk for security against depression and war, which the Vice President mentioned, will have to be based on the virtues of justice and charity. There has been no finer statement of their application to the post-war world than that which came from the lips and heart of the common Father of Christendom.

THE COURT IN WAR TIME

CRIME problems are inevitably one of war's worst aftermaths. Already serious minds look to the time when seven million—or ten million—of the nation's youth are finally demobilized after the most terrific psychological strains that have ever been imposed upon any large masses of armed forces in all history.

What we may then have to expect was plainly stated at the recent annual convention of the American Catholic Sociological Society, by Judge James C. Connell, of the Court of Common Pleas in Cleveland. Inevitably, said Judge Connell, there will be a clash with our present legal system, whose rules of evidence make no allowance for such abnormal emotional experience as the men of our armed forces have undergone.

When the men returned after the first World War, there was no particular legal consideration given to the shell-shocked and emotionally disturbed soldier. Petulant and disillusioned, weaker characters filled the jails, and soon drifted down to becoming social outcasts.

Quite as grievous as total war's visible injuries are the invisible wounds left upon human minds. If such invisible injuries worked havoc after the first World War, we may expect a hundredfold greater spread and intensity of disturbance after this present conflict. Young men snatched out of sheltered town or college life, who have spent thirty days drifting on a raft in the Arctic Ocean, or a year fighting hell in the equatorial jungle, will not readily settle back into the quiet and monotonous paths of peace.

Judge Connell, in his address, made a definite proposal, which was that the ex-service-man criminal be afforded the benefit of a reasonable doubt as to the effects of his experience and his full moral responsibility, in the case of crimes that are evidently of an emotional character. He urged, in other words, that the law be administered in a thoroughly human fashion, in accordance with the sound tradition of our civilization's Catholic past. Legal obstacles and legal pitfalls will need to be overcome or avoided; but the principle involved in Judge Connell's proposal is one that cannot be safely ignored if prisons are not to be filled and the ranks of criminals replenished.

A NATIONAL SCANDAL

AS Mr. Justice Jackson observed, dissenting from the recent ruling of the Supreme Court which upheld the legality of the Nevada divorce mills, "the judicial power of the Federal Government" has now been used to compel every State to approve what has long been a source of public immorality. It is refreshing to note the devotion of Mr. Justice Douglas to the Constitution, and the Court's solicitude that the least phrase of the Constitution be observed to the letter. But when that is said, the layman will still have cause to wonder by what process of reasoning, the Court reached its decision. For a reading of the "full faith and credit clause" of the Constitution will leave most of us with the conviction that, in this decision, the Court considered the letter which kills, and gave small consideration to the spirit which quickens.

It is not in dispute that the Constitution (Article iv) provides that "full faith and credit shall be given in each State to the public acts, records, and judicial proceedings, of every other State." The wisdom of the arrangement is obvious. But it appears, at least to the layman, that a critical examination of the nature of the "judicial proceedings" which the Court reviewed in the Nevada case, leads to the conclusion that these were not, in any true sense, "judicial."

By the very force of the words, "judicial proceedings" suggest that all parties to a controversy be given ample opportunity to present their case, and that they be heard fully by an impartial tribunal, before judgment is rendered. Tested by that standard, a Nevada divorce proceeding need not be "judicial" in its nature and, in point of fact, it frequently is not.

A married man, for example, can betake himself to Nevada, "domicile himself in an auto court," which, as Mr. Justice Jackson said, is "an address hardly suggestive of permanence," and without serving notice upon his wife, who may be in ignorance of his whereabouts and his intentions, obtain a divorce. If a purely *ex parte* hearing may be called "judicial," the Nevada procedure qualifies under the Constitution as worthy of "full faith and credit," but only on that baseless supposition. No personal judgment in a commercial contract can be rendered without personal service of process. The recent decision of the Supreme Court places the marriage contract on a basis lower than that of the commercial proceeding, by upholding a divorce procedure of which the other party may be wholly ignorant.

On the ground that the question was not directly before it, the Court declined to define "domicile." Its decision, however, reverses a ruling which was made in 1906. In that case, a citizen of New York had gone to Connecticut to obtain a divorce on a ground not recognized in New York, and returned to New York when the divorce was granted. The New York Courts held that the Connecticut domicile was not *bona fide*, and on appeal were sustained by the Supreme Court. It is a matter of

notoriety that the divorce seeker who establishes a residence in Nevada, almost invariably leaves the State, once the divorce is granted.

The Supreme Court's decision will not promote, at least not directly, our shockingly high divorce rate. But the decision is to be regretted on many grounds. At least in appearance, it puts a stamp of approval upon the degrading business of divorce in Nevada, and it partakes of the nature of scandal, since it will strengthen that deplorable public opinion which puts no stigma on men and women who secure divorces at will, and re-marry. Practices which undermine the stability of marriage and the home are in reality attacks which weaken us as a nation.

RATIONED FOOD

FOR the first time in our history, the Government has announced a plan to ration the amount of food which we may purchase. The purpose of the plan is not to keep us from getting enough to eat, but to divide our available food supply so that everyone may have enough.

As Secretary Wickard observed in his radio address, no sane man will object to the principle of rationing the food supply. Money is plentiful, and food is not. Unemployment is practically non-existent, wages are steadily rising, and millions are making more money than they ever made in all their lives. They cannot spend this income for the ordinary luxuries of civil life, for these are no longer in the market. Consequently, their inclination is to spend larger amounts for food.

But if they are permitted to do this, they, along with the wealthy, will get more than their share. The millions of "white-collar" workers, and of citizens whose income has decreased, will get less than their share. For an equitable distribution, point-rationing is necessary. No one will have all the foods this year that he would like to have. But if the rationing plan is successful here, as it is in Great Britain, all of us will be supplied with a sufficient amount of nutritious food.

Should the plan fail, we shall be at the mercy of hoarders, the black-market racketeer, and the other evils which accompany inflation. For this reason, every Catholic should make it a matter of conscience to obey the Government's regulations. Disobedience would be an act which tends to cause serious national disorder.

This obedience does not mean, however, that the citizen is not free to express his objection to any given regulation. As Secretary Wickard admitted, the plan presents many difficulties, and some of the Government's projects may be quite unworkable. The success of the rationing plan depends upon good administration. Incompetent management can do as much (if not more) to wreck the rationing plan as a whole regiment of hoarders and racketeers. But the presumption rests with the Government, and it is the solemn duty of every good citizen to aid this effort to distribute our food equitably.

OUR GREATEST NEED

WHAT is the greatest need of our country today? Since we are at war, one might be inclined to answer by saying that our greatest need is larger military forces, munitions in abundance, and plenty of food and clothing for our soldiers in the field and for our workers at home.

But taking the question in its larger, and truer sense, that answer is not correct. Man does not live by bread alone, and a nation is not saved by cannon. Man is not a high-grade animal who can attain his highest perfection when he has enough to eat, and shelter against inclement weather. He has needs which cannot be satisfied by material comforts. These needs are his because he has a soul that is not material, but spiritual, and a last end that is supernatural. The soul of man is always reaching out for something that is not of this earth, and it will remain ever restless until it finds its complete rest and peace in God Who created it.

A nation, too, has needs that material prosperity cannot satisfy. Its truest riches do not consist in natural sources of wealth, and in the credit it can command. Nations prosper in proportion as their citizens are sober, industrious, and God-fearing. As men freely choose to rule themselves according to the dictates of religion and of a moral code founded upon religion, citizens live in peace and harmony, crime and disorder decrease, and the common welfare of all is effectively protected. Religion can do more to promote the general good than regiments and codes of law.

The greatest need of any country, at any time, is, then, good citizens. But the State cannot look forward to good citizens, unless it encourages those institutions which form good citizens. Among these institutions not one, except that institution which is Divine, the Church, is more important than the home. God can raise up good citizens out of the very stones. But, ordinarily, He works through good homes.

A home is not a house in which people eat and sleep; that is an inn or a hotel. A home is a house, which may be a hut or a palace, in which God-fearing parents bring up children to love, revere and serve Almighty God. A State is secure against enemies within and without, as long as it can count upon a yearly increasing number of homes. When homes begin to fail, the State begins to fall.

The home is the nursery of good citizens, because it is a nursery of virtue. When on the Feast of the Holy Family, the Church reads to us from the Gospel according to Saint Luke (ii, 42-52), she wishes us to find the model for our homes in that little home at Nazareth. There Jesus was subject to Joseph, the head of the house, and to Mary, His Mother, and there they lived in peace and love.

A home is a house with a soul, and its soul is love. In the sunshine of that love, children grow up to become good citizens in this world, and citizens in that Heavenly country which is our true home. Love of country, as well as love of God, bids us sternly put down whatever might weaken the home. For nothing can take its place.

LITERATURE AND ARTS

COMBATING THE COMICS—ONE WAY

SISTER DOLORICE

THERE can never be a case for the type of comics that glut the juvenile book markets at the present time. They merit every diatribe hurled at them. The very best of them can claim nothing esthetically, for they are geared to attract the most illiterate, and they are so cheaply prepared in format that they can achieve no distinction.

But the number of printed articles attacking this terrible scourge of the comic book suggests that we should take thought to decide on the most effective antitoxin. It is never possible to see an evil evaporate after merely talking against it. One must either, with considerable effort and expense, eradicate disastrous effects, or be far-seeing enough to prevent the scourge from gaining a stranglehold.

Immediately, the idea of a substitute will suggest itself. But no one wants merely to find a substitute for the comic book, for that would be no solution at all. A substitute would necessarily retain many of the unbecoming features of the book, cheap paper, poor typography, grotesque coloring, inferior succinctness of style. What is required is something better, which will be so attractive to the child that his predilection for the comic book will be overpowered by his desire to meet the reality in good writing, through which he will recognize the deficiency of Flash Gordon and his cohorts and lead others to see that such tales are wretched, flimsy stuff.

The duty of bringing about this awareness rests on both parent and teacher. First, they must face several realities. We are all naturally lazy, and no one can deny that the comic book makes everything so pictorial that nothing need be achieved by the individual before he can enjoy it. It requires little reading ability, and without effort a child can get the gist of an entire page. It is but natural that one who has reveled in the lurid pictures of the comic book will be content to limit his reading to these magazines. Even his subsequent school assignments will make little demand upon him, for the comics have respected no greatness in literature, and even the collegian will find books on his level reduced to the ignominy of the comic strip.

The counter-attack to be launched against these books must begin early, and it requires work on the part of the parent first, and then of the teacher. A child should not be guided through his first

books when he comes to Kindergarten. He should know beforehand the wonderful secrets that can lie between book covers, but this he will never know, or rarely, through his own efforts. Given a book, a child will merely scramble through it, caught now and then by some bright color; and this dividend the comic book pays in profusion.

But it requires an adult hand, companion to a discerning eye, to turn the first pages and show to tiny Joan the snail with his house on his back or the sunlight upon the gossamer wings of the dragon fly as he walks through the pages of *Let's Go Outdoors*. And only maturity can lead little ones to see the excited look upon the angel who is skipping through *A Child's Book of Prayers*, or the one who is using his wings for an umbrella in *Cantic of the Three Children*; only maturity can help a child to see the wonderful reality of Lauren Ford's *Ageless Story*.

Immediately, no doubt, will be heard the uproar about the expensiveness of children's books. It is true that an individual book of this type costs more than a dime, but in the scale of true values the cost of children's books is small. And for those who live where there is a tax-supported library there can be no excuse. For every public library has a treasury of children's books, and it would not be a bad idea for more of our Catholic people to take advantage of the benefits for which they pay.

Again there will be the question of time. Many parents will claim they are too busy; yet they will lament the low caliber of Johnny's talk and actions, and spend time trying to exterminate the effects of his inferior reading habits. Five minutes devoted to prevention would, perhaps, obviate a year's effort at curing.

Equally important is the role of the teacher in the early years of the child's schooling; but nothing can be accomplished single-handed. She must have some help from the home, if not active, at least passive. Parents must listen to Mary or Bert tell endless stories of the wonders they are discovering, they must be willing to have their children use the public library, and they must remind their little ones when books are due, for children do forget. Marking a calendar which occupies a prominent place in the home is a very simple means of doing this. Soon children will mark the calendar

themselves, for there is an attractiveness about an assumed responsibility.

Combating the comics is not so simple a battle that we can fight merely with the slogan, "Let the teachers instil good reading habits." It is one of the tragedies of teaching that often subject matter becomes more important than the individual. It is not unusual to find teachers of children intent on having them acquire the art of reading, and skill in figuring, and the mastery of hundreds of facts which they earnestly desire the child to retain at least until the exam has been passed. In fact, teachers are often so absorbed in teaching a subject that they fail to realize that the children are living individuals, expressions of the Father's love, created with a capacity for realizing the Christ-life within them. It is this very inner life that is not only endangered by the comic books, but also disturbed by much of the noise and confusion and inconsistencies in over-crowded curricula.

A teacher who is going to aid in the fight against comics must have two characteristics. She must know children; and she must know children's books. She must see each child, in the words of Gerard Manley Hopkins, as someone "whom either beauty bright in mold or mind or what not else makes rare," because out of the million possible, this soul has been chosen by God to be. A teacher who knows that

Christ plays in ten thousand places,

Lovely in limbs, and lovely in eyes not his

To the Father through the features of men's faces
will be zealous in establishing contact between
souls and truth.

One teacher cannot fight alone; an entire Faculty must be organized against the enemy, and it must be indelibly imprinted upon the mind of each teacher that it is in knowing the child, and then knowing books, that she will be able to do most for the young reader. A teacher can make a book so attractive that a child will not rest until he has read the entire story. I once saw a boy so engrossed in Felix Salten's *Bambi*, that when one of his henchmen offered him the latest issue of *Superman*, he said: "Leave me alone. Who wants to read that junk when they got a book like this?" It was a teacher who had lured this former comic-book eater into trying a new diet, because she had discovered his innate love for animals.

Parents and teachers who have not yet explored children's books have delightful experiences in store for them. Often a child's book is so wonderful in content that the reader can hardly wait to share it with someone else. A teacher who comes across *Mary Poppins* for the first time should find almost a self-portrait, and every parent will recognize himself in some phase of Mary's exploits. And this is a book that children love. No comic book can lure a child away from Mr. Wigg, filled with laughing gas, sitting upon the air close to the ceiling, entertaining his young friends, Michael and Jane, with their nurse, Mary Poppins.

This picturesque governess is the most wonderful combination of loving indulgence and strict discipline. Jane and Michael know the implacable-

ness of Mary Poppins when they overstep bounds, but they are always aware that she holds the key to every question that pops into their minds. Parents will love her resourcefulness, and children will be fascinated with the mysteries she reveals to them. Comics, however colorful, fade before the glowing personality of Mary Poppins.

And there are countless other characters who will hold children spellbound if only they are introduced to them. No child ever outgrows the tantalizing charm of *Winnie the Pooh*; and many an adult never becomes accustomed to the wonder of meeting in Milne's inimitable book for Christopher Robin his next-door neighbor among the delightful characters who are Pooh bear's companions. Picture the privation of children who meet a second-grade teacher who has never heard of Pooh. And there has been such a teacher! Perhaps there are countless others. How can comics be offset when there is such a lack of literary appreciation in our educators?

For sheer fun, a teacher or a mother should read the *500 Hats of Bartholomew Cubbins* to her children, or laugh with them over the irrepressible *Madeleine* and her nurse, Miss Claval, as she goes fast and faster. Books like these give children a satisfaction which they do not find in the comics. The story resolves itself without leaving them in an excited state waiting for the heroine to be rescued from the boiling rapids.

As children grow older, their reading taste matures, and they need even more careful and interested guidance. The comic book probably finds its largest audience among children from the fourth grade through the ninth, because little has been done to foster an awareness that there exists a realm in which the child can be prince, pauper, Indian chief, pioneer, or plain Tommy Riggs next door. These are the children who must have excitement, either vicarious or actual, and they can become entranced with the stories that have been written for them. Boys love *Salute*, the story of a horse on which they might ride; girls live with Susan when she goes pioneering in Oregon. Her experiences make *Susan* and *Arabella* much more enchanting than *Jennie the Hairbreadth Girl* can ever be. And Kersti and Andries are two characters from the pen of Hilda van Stockum who challenge the most enthusiastic devotees of the comics.

A discussion of children's books could go on indefinitely; it is an almost inexhaustible subject. In this particular discussion, it is offered as a powerfully strong antidote against the poison of the comic book. It will not eradicate the evil completely, for there will always be some whose reading ability is so crippled that they cannot achieve a higher standard than that of the grotesquely pictorial and weirdly impossible thrillers. But to the child who has discovered realms of gold in well written books, comics will be casually thumbed as things that exist but do not offer much. In fact they may even be "chucked" aside with the same impatience shown by an eighth-grade boy who discarded the comic rendition of *Bambi*, saying: "These things sure ruin good stuff!"

BOOKS

PEACE-PLAN SHELF

A CHRISTIAN BASIS FOR THE POST-WAR WORLD. A Symposium on the Ten Peace Points. Morehouse-Gorham Co. \$1

TAKING the now famous Five Points of Pope Pius XII as their basis, and adding five "standards by which economic situations and proposals may be tested," the collaborators in this brochure present one of the most thoughtful and provocative discussions of the problems of reconstruction that has yet appeared.

They are all English churchmen and women, all denominations being represented, and they all manifest great familiarity with Papal teaching on the question. Their interpretation of what the Pope had precisely in mind when he spoke, for example, of "the right to life and independence" of small nations, may not be exactly what our Holy Father would say, but all the general points discussed are treated with admirable thoughtfulness and the manifest desire to arouse thought and action on the basis of Christian ethics and morality.

The booklet is made doubly useful by the bibliographies and questions for discussion appended. H. C. G.

A PERMANENT UNITED NATIONS. By Amos J. Peaslee. G. P. Putnam's Sons. \$1.50

OUT of a rich background of practical experience in International Law comes a book which all will respect and even opponents must admire. It is learned, sincere, sober; unaccompanied by the whine of ax-grinding or the shrillness of special pleading.

Two facts are increasingly apparent, he says; first, that the sovereignty of individual nations is limited and second, that a "super-sovereignty" or overlordship of a United Society of Nations is necessary and desirable.

That this Society may function fruitfully it must be a close union, financially self-sufficient, cemented by a constitution, guided by an accepted bill of rights, fortified by an operative judiciary. Because Versailles set up no functional organs of World Government, the League and the World Court collapsed.

One might well wish that Mr. Peaslee would more sharply define "morality" or that he would indicate the transcendentals on which his juristic reasoning rests.

W. A. D.

HOME RULE FIGHTERS

HIS MAJESTY'S YANKEES. By Thomas H. Raddall. Doubleday, Doran and Co. \$2.75

LET me say at once that I am not an historian, and cannot vouch for the accuracy of historical details in this novel; however, the publishers say that Mr. Raddall has long made a hobby of Nova Scotia history. Kenneth Roberts says: "Raddall is good," and the book is so well written that details ring true as you read them.

His Majesty's Yankees were the people of Nova Scotia in the 1770's who wanted to make their Province the fourteenth American colony; at first they had no idea of cutting themselves off from England entirely; they were fighting for home rule based on the laws of England but administered and interpreted by men of their own choice rather than by Englishmen appointed by the King; they believed the thirteen colonies wanted no more than that, and when the Declaration of Independence became known to them, many of the leaders gave up the Cause.

Matthew Strang, known as The Hawk, lived in the quiet little fishing village of Liverpool. Like most of his neighbors, he had moved there from Massachusetts. He

had fought for years against the French and Indians, and, remembering the horrors of that war, he tried to make his fellow townsmen "sit tight" and avoid open rebellion, no matter how unjustly treated. Then two of his sons are forced into service in the British navy, while John runs away and joins the Rebels; David, the youngest son, becomes a staunch and trusted worker for the Cause in Nova Scotia; his adventures in Halifax, on the St. John, in Cumberland, make up the greater part of the novel. There are plots and counterplots, siege and attack, burning and plunder, cold and hunger, loyalty and treachery, love and hate. All the miseries of war as well as the zeal and courage of staunch hearts are portrayed here. It is a stirring tale of a cause that was doomed to fail. Yet its story deserved to be told, and *His Majesty's Yankees* deserves to be read.

MARY L. DUNN

JUDGMENT ON DEMOCRACY

WORLD IN TRANCE. By Leopold Schwarzschild. L. B. Fischer. \$3.50

FOR once the publisher's blurb does not exaggerate: this is a "must" book. It is probably the best history, on the political plane, of the years between Versailles and Pearl Harbor that has yet appeared. "On the political plane" indicates a limitation of depth: *World in Trance* does not dig down to those religious and philosophical roots of the catastrophe which were planted 400 years ago. What happened between 1919 and 1941 cannot be fully understood without reference to what had happened between 1517 and 1559. Mr. Schwarzschild's account of the disaster of the West is incomplete because it is not Catholic; but it is probably as true an account as may be constructed from non-Catholic premises.

I do not know whether the author of *World in Trance* styles himself a liberal or not. What I do know is that his explanation of what happened does not at all fit the liberal pattern. Liberals are people who believe in the infinite autonomous perfectibility of man. To them things seem normal only when everything goes well. When anything goes wrong, liberals blame the trouble at first on the instruments: non-representative government, too limited suffrage, too low wages, class rule, armaments, etc. Next they seek to replace the instruments with bigger and better ones. But when it appears that the shiny new tools don't work any better, the liberals announce that this is because the designs of men of good will (i.e. the liberals) are thwarted by the wickedness of the men of bad will (i.e. conservatives, clericals, capitalists, armament trusts, Fascists, fifth columnists, traitors). All this is very satisfying; for although the world may go to ruin, the self-esteem of liberals does not suffer: they are the victims of the evil in the Others.

Mr. Schwarzschild knows better. He knows that disaster overtook yesterday's world not because democracy was not democratic enough and because democracy's enemies were devils in human shape, but because democracy misjudged both itself and its enemies. He makes it clear that the Nazi-Fascist-Jap conspiracy would never have had a chance had the democracies not been emasculated in advance by their stubborn refusal to see things as they are, their stubborn determination to see things as they wanted them to be. What drove our civilization to the edge of destruction was its blindness to the reality of Original Sin, i.e. the warp in the intellects and wills of all men, not only the Fascists; and its repudiation of the laws of thought which are

"This Publishing Business"

For many listeners Chesterton's radio talk on "The Catholic Idea of Liberty" appeared just another of his paradoxes. Catholicism, he believed, alone had created and could alone save for the mass of mankind the three main democratic notions of Liberty, Equality and Fraternity. The Fraternity that St. Paul insisted on between slave and master destroyed slavery. Our world is restoring it under another name. For we have made a fetish of merely verbal liberty and let vital liberty be destroyed. Any man may in a modern democracy invent a new religion or enunciate a blasphemy—but not many men want to do either. What all men want and few possess is the freedom and power given by property protecting a family.

The Church has always safeguarded vital liberty even at the cost of curbing verbal liberty—that is, she has refused to allow principles to be taught which would destroy freedom. In the books that tell of co-operatives and of the return of vital liberty to little groups and to individuals in America and in England, the wisdom of the church is vindicated. Owen knew nothing of Catholicism but his Rochdale principles lying at the basis of successful co-operation lead straight into "The Economics of Bethlehem" as Father Vincent McNabb has called one of his articles in *OLD PRINCIPLES AND THE NEW ORDER*. "This co-operation is kinda on God's side," says one of the little men in Father Leo Ward's *NOVA SCOTIA, LAND OF CO-OPERATORS*.

NOVA SCOTIA is chiefly a picture-book in words: pictures which illuminate principles. Here are the little men who built their own houses and their own canneries, learning thereby both new skills and mutual trust; here is the huge French Canadian family, itself a small co-operative and the seed for a bigger. People come alive in this book: studying in Father Tompkin's Library (center of twelve study groups in one small parish), opening their own banks and stores, learning to apply the Rochdale principles, winning liberty step by step. Dr. Coady and the other leaders inspire but do not create, for the unique thing in this movement is the men who make it up. The leaders discovered the little men: the little men make the movement.

Father Vincent McNabb has worked with Belloc and Chesterton in the field of ideas christened Distribution. His book helps to explain the success a few small groups have achieved and to point the way for others. He pleads for a re-integration of elements driven far apart. *OLD PRINCIPLES AND THE NEW ORDER* discusses Christian economics showing how the material side of life should be "kinda on God's side" but has been handed over to the devil. It contains also pictures no less vivid than Father Ward's of the winning of vital liberty. An old woman of 75 leaving the London slums to live off the produce of a garden she cultivated so well that she had lots to give away; a farmer winning a prize for six different products on a hundred acre farm; a group reverting to barter, happy in a home-made experiment in co-operation innocent of theory but worked out in daily practise. M.W.

"NOVA SCOTIA: LAND OF CO-OPERATORS" by Leo Ward
Price \$2.50. "OLD PRINCIPLES AND THE NEW ORDER"
by Vincent McNabb, O.P. Price \$2.75.

Sheed & Ward · 63-5 Av. N. Y. C.

also the laws of being. The democracies simply refused to believe that they could not eat their cake and have it too; that they could not have disarmament and collective security, ceaseless internal squabbles and a solid front against external danger, at the same time; that they could not conduct their government as if it were a picnic on a Naziless planet without paying for it in the end.

Now the homely saying, "You cannot eat your cake and have it too," merely translates into nursery language the Aristotelian law of contradiction. By the same token, the democracies refused to believe that if you will the end you must will the means, and if you will the means you must face the end. Liberals, progressives, leftists, popular frontists everywhere willed the end—the defeat of and safety from Nazism—without willing the means: sacrifice, hard work, self-effacing unity, relentless arming. On the other hand, the "appeasers" everywhere willed their means—respite from aggression by successive bribes to the aggressors—without realizing that their means could conduce only to one end: the end of the old order. Both sides sinned against those eternal laws of Realist logic of which the vast majority had never heard, and which the instructed minority derided as outmoded stuff. Both sides, Left and Right, dreamed that we could go on thinking and acting just as we pleased. And we went on—until the break-through at Sedan in Europe, until Pearl Harbor in the United States.

Mr. Schwarzschild does not put things in this colorless abstract way. He tells a grand story in the grand manner. This review merely reduces his story to its dry philosophical bones. In the book it pulses with life—and blood and tears. You had better read the book.

EUGENE BAGGER

BOMBS AWAY. By John Steinbeck. The Viking Press. \$2.50

A LUCID text by author Steinbeck, illustrated by sixty equally lucid photographs by John Swope, makes this "Story of a Bomber Team" an attractive and informative book for the civilian and a valuable prospectus for the young man aspiring to service in the Army air-force. The role of a bomber in present warfare is that of our most effective weapon of what might best be called offensive—and defensive—attack. The members of the crew of a bomber must have qualifications well above average and Mr. Steinbeck describes simply and clearly for the layman the qualifications, training, duties of this bomber team, as individuals and as a group.

What makes this book more than a prospectus advertising the Army air-force are the many sound observations on the spirit behind the war and its warriors, the occasional assurances that these young men being trained for destruction now are also acquiring techniques that will be valuable to them and to the nation when they are converted to peacetime tasks in the air. Young men will find the book inspiring and instructive; the average reader will find it more than moderately interesting.

R. F. GRADY

THOROFARE. By Christopher Morley. Harcourt, Brace and Co. \$2.75

THE plight of British children packed off for safety to America inspired the writing of this lengthy novel. Only indirectly, however, does it concern their adventures on strange soil. It is the history of Geoffrey Barton, who lived in a peaceful era when it was the custom for British children, as Mr. Morley might say, to be seen and not herded.

In the dingy town of Wilford near the Deben river, Geoffrey lived with his grandmother and three doting aunts. Theirs was the ugliest house on the narrow winding street known as the Thorofare. Most of little Geoff's time was spent in a fanciful country of his own creation which he called Geoffland.

When Uncle Dan Barton arrived on a visit from the United States in the summer of 1897, a new glory was added to the youngster's dream. A professor of English

literature in Chesapeake's Patapsco College, Dan was a perfect antidote for dullness. Together they picnicked in the country, rode on the Yarmouth Express and sailed on the Deben. At the close of the joyous summer, Dan took Geoff and his Aunt Bee to America.

Geoffrey's tutelage for citizenship was initiated under discouraging conditions. Catching on to Southern dialect practically amounted to learning a new language, and qualifying for social recognition in the neighborhood gang was as stiff a test as running an Indian gauntlet.

In a genial and humorous mood, Mr. Morley sends the little "limey" through his trial of fire. Behind a blinding barrage of literary allusions and Morley wit, Geoff conquers Chesapeake and becomes its captive, as an arrow shot by Serena Lavinia makes sweet music in his heart. In Chesapeake, the dream of Geoffland becomes real, and Thorofare extended becomes a symbol of friendship between England and the United States.

MICHAEL J. HARDING

THE THREE BAMBOOS. By Robert Standish. The Macmillan Co. \$2.75

THIS novel of the growth of modern Japan follows the fortunes of a Samurai family from the beginnings of Western penetration to the fateful day of the Pearl Harbor attack. The Fureno family, the course of whose destiny is symbolized by its crest of the three bamboos, yields to the winds of fortune like the bamboo tree, and as this pliability grows into ruthless opportunism, wrests material triumph from the fast-changing age.

The House of Fureno, using Western methods, grows until it virtually is modern Japan. But in achieving this end, the family loses its ancient, deeply religious code, partly through learning the amoral creed of the modern West, partly through giving free rein to pagan evils inherent even in the noble code of the Samurai. Our own grave responsibility in such degeneration must be faced, nor can we entirely blame the paganism of the Japanese. We have heard much of late about Bushido, the Japanese warrior's code, and perhaps have carelessly assumed that it is of ancient origin. Mr. Standish reveals that it is an innovation based on the exigencies of Japan's present program, having little in common with earlier ideals.

Although the material of *The Three Bamboos* appears to be accurate enough, the book has very little literary merit. One cannot help but question the wisdom of casting the material into the form of a novel, since its great concern with political and sociological matters weakens the structure and loses the thread of interest, particularly toward the close. However, the advantage gained, that of analyzing and vivifying the psychology of the modern Japanese—even to the point of startlingly portraying Japan as a far greater danger to world security than Germany—is not to be overlooked, for this psychology must be comprehended in order successfully to combat it in war, and to deal with it in formulating and preserving a just peace.

JOSEPHINE NICHOLLS HUGHES

PEOPLE OF POROS. By Peter Gray. Whittlesey House. \$3

THE small island of Poros is off the coast of Argolis, about thirty miles south of Piraeus at the south tip of Greece. Athens is but a few hours by boat, and many Athenians travel to Poros for a holiday.

Peter Gray, a young American writer, who became interested in knowing the modern Greeks, visited Greece for the first time in 1930. He liked the pleasant little island of Poros so well that he stayed two years, only to go back again five years later for another visit, returning to America a month before the outbreak of the war.

People of Poros—A Portrait of the Greek Island Village, is his tribute to the friends he made in his visits with them. This is not a war book, nor even a very serious book, merely his impressions of the very real people who are the modern Greeks of the peasant type.

BOOKS

THAT TAKE YOU TO FAR-FLUNG HORIZONS IN THOUGHT AND SETTING



PACK RAT

Francis C. Kelley

Bishop of Oklahoma City and Tulsa

A fireside tale that will warm your imagination in spite of fuel rationing! H. L. Mencken "enjoyed it immensely." Wilfrid Parsons, S.J., says, "A fable for grownups, grim and gripping . . . PACK RAT is an expert job." \$1.75



THESE TWO HANDS

E. J. Edwards, Author of
THY PEOPLE, MY PEOPLE

Young Father Templeton revolts at the idea of anointing the decaying limbs of a dying leper. . . . Read this convincing novel of a foreign missionary's interior struggles in the Philippines. \$2.25

MEN OF MEXICO

James A. Magner, recognized by America as one of the foremost and soundest authorities on Mexico

"No book since Bishop Kelley's *Blood-Drenched Altars* has given us so fine a picture of Mexican life as this work. . . . Clearly and consistently it personifies the ideals and the great ideas of our southern neighbor through a series of biographical sketches." — *The Catholic World*. \$4.00

FACE TO THE SUN

Arthur R. McGratty, S.J.

"A masterwork of fiction. The author has been hiding his light under a bushel." — *The Sign*.

"This is probably the Catholic novel of the year." — *The Tablet*. \$3.50



THE COMMONWEALTH OF NATIONS AND THE PAPACY

Kurt F. Reinhardt, Ph.D.,
Prof. of History, Stanford U.

An important pamphlet presenting the attitudes, aims and actions of the Popes regarding peace. 25 cents

THE ROSE UNPETELED

Blanche Morteveille

A beautiful new interpretation of the life of the Little Flower. Based on her own writings, it is told with full appreciation for the significance of her "little way" to sanctity. \$2.75



AT YOUR BOOKSTORE

The Bruce Publishing Company

101 Montgomery Building

Milwaukee, Wis.

FORDHAM UNIVERSITY

Founded in 1841
Conducted
by the Jesuits

Fordham College	Fordham Road
Fordham College, Evening Session	Fordham Road
School of Business	Fordham Road
College of Pharmacy	Fordham Road
Graduate School	Fordham Road
Summer School	Fordham Road
Fordham Preparatory School	Fordham Road
School of Education	Woolworth Building and Fordham Road
School of Law	Woolworth Building
School of Social Service	134-136 East 39th St., New York City

FEBRUARY CLASSES IN ALL
UNDERGRADUATE DEPARTMENTS
WRITE FOR ANNOUNCEMENTS

WRITE FOR BULLETIN

SPECIFY DEPARTMENT

HOLY CROSS COLLEGE

WORCESTER, MASSACHUSETTS
1843-1943

Entrance by Certificate or by Examination
Conducted by the Jesuits

A.B. and B.S. COURSES
DEGREES

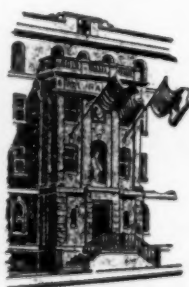
BACHELOR OF ARTS
BACHELOR OF SCIENCE in BIOLOGY, CHEMISTRY
PHYSICS, BUSINESS ADMINISTRATION, HISTORY
SOCIAL SCIENCES and EDUCATION.

NAVAL ROTC

New courses especially adapted to
the nation's officer training program.

Bulletin of Information on Request

Address Dean of Freshmen, Holy Cross College, Worcester, Mass.



ALL HALLOWS

164th St. and Concourse
Fronting Joyce Kilmer Park

PRIVATE DAY SCHOOL FOR BOYS

Christian Brothers of Ireland
Primary, Grammar and
High School

Chartered by Regents

Bus Service

Write for Catalogue

Cafeteria

JB. 7-1930

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
→ FOR VICTORY ←
BUY UNITED STATES
WAR BONDS AND STAMPS
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

They are a robust, lively group, working and playing with much gusto, and constantly finding excuses for their traditional folk-dancing and general feasting.

In some chapters the writing is excellent, almost poetic, in the descriptions of the extraordinarily blue sea, the stately hills and the tropical flowers that grow in abundance. He gives some lovely pictures of the religious festivals which are so much a part of the lives of these Greek Orthodox people. The liturgy of Holy Week and the glorious Easter are perhaps the best of these pictures. It is rather a pity, though, that he imputes too much of pagan origin to the magnificent and ancient Christian rituals. The myths are much the same as legends and stories in all countries and are not necessarily of a superstitious character.

The book is illustrated by some rather crowded pencil drawings done in the ultra-modern manner by Muriel Hannah.

CATHERINE MURPHY

THE HOUSE ON HUMILITY STREET. By Martin W.

Doherty. Longmans, Green and Co. \$3

COLLEGES, in Rome, are not colleges. That is to say, comparatively few institutions of that name hold classes and give degrees. In this great educational as well as religious center of the Catholic world, clerical students live in national dormitory buildings, but attend classes at one of a small handful of actual teaching colleges or universities. Thus, there are the Irish College, the German College, the English College. But the teaching of the sacred sciences is done at the Propaganda, or the Gregorian, or the Angelico.

The House on Humility Street is a book of memoirs of the North American College. Each year to this unpretentious building near the Royal Quirinal Palace go selected students from the dioceses of the United States. And each day, clad in a loose black cassock, with trimmings and buttons of sky-blue piping, and maroon belt, topped by a flat beaver hat, these typical Americans from Texas and Montana and Maine trudge twice a day through the streets of Rome to class. They are perhaps the most popular of all national groups in Rome. Free and easy of manner as of money (when a mail boat has recently arrived), unconventional and unpredictable, they appeal to the Roman as a minor miracle of Catholic orthodoxy. Beneath a gay exterior, they are serious and sincere, in love with their Church and their profession. They mean to be good priests, but they disdain any outward show of piety. The sensitive Roman perceives this solidity of character, and tolerantly shrugs his shoulders at their often unclerical antics. *Che cosa può fare. Sono Americani!* ("What can you do about it—they're Americans.")

Father Martin Doherty gives a delightfully warm picture of the life of these American students in his book. He is a professional story-teller, having been a reporter in Chicago before entering the Roman College. Incidentally, the early chapters of the book, which describe how his vocation took root in the very strange soil of a police court, are inspirational. With reverence not unmingled with humor, Father Doherty details the traditional and thrilling visits of a Roman tourist. Particularly, the several generations of Roman clerical students will chuckle at the memories evoked by his pages.

Rome is an unforgettable experience for priest as well as layman. And when the author confesses that even Monsignor Albrecht was unable to soften the sadness of departure, those who have shared that experience will know just what he means. ROBERT A. HEWITT, S.J.

EUGENE BAGGER, at present living in the Bahamas, is working on his second book. His first was *For the Heathen Are Wrong*.

R. F. GRADY, until recently professor of English at Scranton University, is now waiting call as Chaplain in the armed Forces.

ROBERT A. HEWITT is Rector of Weston College, Weston, Mass. He has his degrees from the Gregorian University, Rome.

MUSIC

THE sixteen-weeks season of the Metropolitan Opera is at present well on its way—with an innovation. This is the first time that a major opera house has engaged a woman publicist. Constance Hope now holds the distinction at the Metropolitan. Cesare Sodero and George Szell are the new conductors, the latter having already established himself with his reading of Richard Strauss's score *Salome*. Bellini's *Norma*, and *Pelléas et Mélisande*, by Debussy, are included in this year's nine revivals. There are very few singers around who can do justice to either of these roles. Opera lovers have not heard a *Mélisande* since the days of Mary Garden, and they are still talking about *Norma* as sung by Rosa Ponselle.

Twelve new singers have been engaged, swelling the roster of this opera company to one hundred and five members. After a careful perusal of the list, it would seem that about fifteen of them are Metropolitan material in the old sense of the word. This opera company once stood for quality!

It is the voice of the American soprano, Helen Traubel, that can be compared to the glorious voices of yester-year. It was at a recent performance of *Götterdämmerung* that this golden voice proved her to be the leading soprano at the Metropolitan today. *Götterdämmerung* is the recapitulation of Richard Wagner's *Ring of the Nibelungen*, which includes the four operas, *Das Rheingold*, *Die Walküre*, *Siegfried* and *Götterdämmerung*. This final opera is philosophically, musically and harmonically, the crown of Wagner's creative work, in which he reaches the peak of orchestral sonority.

After a short introduction led by Erich Leinsdorf, the parted curtains show the three Norns weaving the rope of destiny. It is this trio that introduced the following *Leitmotifs*: the fire theme, the Ring theme, the Curse, the Rhine Fate and Siegfried's Horn motif. (In the Wagner operas each character has its own particular *Leitmotif* or theme.) The Norns gave a poor account at this performance, but with the dawn, Siegfried appears in the person of Lauritz Melchior, with Helen Traubel as the heroine, Brunhilde. They pledge eternal love. She gives Siegfried her battle-steed, Grane, and in turn Siegfried gives her the Ring. (Upon examination, it will be found that the music of the love motif sung by Brunhilde is a paraphrase of the Siegfried Horn-Call motif.)

The roles of Hagen and Gunther were poorly interpreted by Emmanuel List and Julius Huehn. They plot Siegfried's downfall. Guttrune, the sister of Hagen, prepares a magic draught. Siegfried drinks. He forgets Brunhilde, and falls in love with Guttrune. (This role was ably sung by the soprano, Irene Jessner.)

The scene changes and Brunhilde appears. She is happy in her thoughts of Siegfried, but her sister, Woltraute, (Kirstin Thorborg) warns Brunhilde as she sings the theme of Distrust. Siegfried returns and snatches the Ring from the hand of Brunhilde. Again the scene changes as Hagen and Alberich introduce the Murder motif. And again the Horn motif is heard announcing Siegfried's return with Guttrune as his bride.

Hagen, Brunhilde and Gunther plot revenge. The Rhine Maidens sing their glorious music and warn Siegfried, but he refuses to give up the Ring. Hagen gives him a draught to revive his memory, and then delivers the blow that kills him.

When, with his dying vision, Siegfried greets Brunhilde, he sinks back to the solemn chords of the Fate motif. She sings the great Immolation Scene, casts the fire brand into the pyre, and the Fire Music leaps up as she leads her horse away. The Rhine Maidens regain their treasure, and the tragedy ends, as we hear the motif of the Triumph of Love, beautifully rendered by the Metropolitan Orchestra. ANNABEL COMFORT

THE COMPLETE MISSAL
THAT HAS
LARGE CLEAR TYPE

The
CATHOLIC
MISSAL

\$2.75 to \$10.

At all Catholic Bookstores

Size 6 1/4 by 4—1248 pages

P. J. KENEDY & SONS, Publishers, NEW YORK



JOHN J. HOGAN, INC.

SIX EAST 34th STREET, NEW YORK

Opposite B. Altman's 34th St. Entrance
Telephone: CA. 5-6774

EYE EXAMINATIONS

• Three registered optometrists having years of experience are at your service, to give you examinations and advice.

• GLASSES

at reasonable prices.

ESTABLISHED 1892

Louis Merckling and Staff

Optometrists

THE NEWMAN BOOKSHOP . Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C.

Catholic and Secular Books of All Publishers Promptly Supplied.

Best Library Discounts to All Catholic Institutions. Secondhand

Catholic Books Bought and Sold. Catholic Libraries Purchased for

Cash. Catalogue issued monthly to Reverend Clergy and Religious.

The GEMS OF PRAYER

Pocket Size. 464 pages. Large, clear type. Leather, \$2.

A PRAYER BOOK of devotional exercises for the Catholic laity

to which has been added the new translations of the EPISTLES

and GOSPELS taken from the REVISED NEW TESTAMENT.

At all Catholic Book Stores. Write for catalogue AG 342

33 Barclay St. C. WILDERMANN CO. New York, N. Y.

FROM IRELAND

BELLECK CHINA—IRISH POPLIN TIES

HANDKERCHIEFS—TABLE LINENS

ALL WOOL STEAMER RUGS

BOOKS ON IRELAND AND

ALL BOOKS BY IRISH AUTHORS

CARDS AND CALENDARS

IRISH INDUSTRIES DEPOT, INC.

876 Lexington Avenue (Near 65th Street), New York, N. Y.

Catalog "A" on request.

RARE BOOKS, FIRST EDITIONS, AMERICANA
PRINTS & AUTOGRAPHS

Bought and Sold — Catalogues Issued

Catholic History and Theology Wanted

Goodspeed's Book Shop, Inc., 18 Beacon St., Boston, Mass.

BROTHERS OF MERCY

There is a growing demand for the care of the sick male patients. Young men from the ages of 16 to 40 are invited to inquire for further information from the Novice Master.

Brothers of Mercy is a religious community,

49 Cottage Street

Buffalo, N. Y.

THEATRE

College of Mount Saint Vincent

Mount St. Vincent-on-Hudson, New York, N. Y.
Conducted by the Sisters of Charity
OFFERS A.B. AND B.S. DEGREES
TEACHER AND SECRETARIAL TRAINING
Approved by the Association of American Universities
NINETY-SIX ACRES TWELVE MILES FROM
BORDERING GRAND CENTRAL STATION
HUDSON RIVER NEW YORK CITY
WRITE FOR BULLETIN A

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK
Conducted by the Sisters of the Divine Compassion
FULLY ACCREDITED Standard Courses in Arts and
Science, pre-medical, journalism, teacher training,
secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty minutes from New York.

College of New Rochelle

NEW ROCHELLE, N. Y.
Conducted by the Ursuline Nuns
Offering A.B. and B.S. degrees
Accredited by the Association of American Universities
WESTCHESTER COUNTY
Sixteen miles from Grand Central Station, New York

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON

NEW YORK
Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal
Arts. Confers B.A., B.S. degrees. National Defense Program. Pre-Medical
Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics.
Directed field trips in all depts. Athletics. Special two-year course.
EXTENSIONS: 1027 Fifth Ave., N. Y. C.; Paris and Rome. Address Secretary.
MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.;
Fifth Avenue and 84th Street, New York City. Address Reverend Mother.

College of St. Elizabeth

A Catholic College for Women on the approved list of the Association
of American Universities. Campus of 400 acres. Modern residence
halls. Regular art courses, pre-medical, secretarial, teacher-
training, music, home economics, science.
Degrees — B. A., B. S. in Commerce and B. S. in Home Economics.
For Catalogue, address the Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland
An Accredited Catholic Institution for the Higher Education of Women.
Conducted by the School Sisters of Notre Dame. Exceptional Advantages.
FOR INFORMATION ADDRESS THE REGISTRAR

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

Catholic College for the Higher Education of Women. Conducted by
Religious of the Holy Child Jesus. Incorporated under the laws of the
State of Pennsylvania with power to confer Degrees in Arts and
Sciences. Resident and non-resident students. 11 miles from Phila-
delphia Main Line P.R.R. Fully Accredited. Telephone: Bryn Mawr 14.
ADDRESS: The REGISTRAR.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

OFFERS YOUR DAUGHTER — 1. Preparation for college and
life in an atmosphere, healthful, distinctive, Catholic. 2. Choice
of four courses: College Entrance, Academic, Art, Music.
3. Intellectual Standard: Accredited by the University of the
State of New York and the Middle States Association.
4. Modern fireproof buildings. 5. Sixty-eight acre campus
overlooking the Hudson. 6. Athletic field and new gymnasium.
7. Special classes in Piano, Harp, Painting, Pottery, Drawing.
THE CASA SAN JOSE offers your daughter (Kindergarten
and Grades 1-8). 1. Small classes. 2. Individual instruction. 3. Art,
French, Music. 4. Physical Education. 5. Homelike atmosphere.
Send for Prospectus—Sisters of St. Dominic—Tel. Newburg 800

THE THREE SISTERS. Katherine Cornell is one of the best of our best half-dozen American actresses. She possesses not only a great dramatic gift, but impeccable taste and a deep and abiding sense of responsibility toward her art. This last quality has again shown itself in her choice of a Yuletide play for New York. As her own producer, able to give us any kind of play she chose, she deliberately selected Anton Chekhov's drama of feminine frustration, *The Three Sisters*.

For this she engaged an incomparable company, and one of the best directors in the country—who incidentally happens to be her husband, Guthrie McClintic. As a result, she has drawn into the Barrymore Theatre great holiday audiences not especially interested in Chekhov, but vastly interested in Katherine Cornell, and she has given them a great surprise.

She has shown them how a lesser play of a great playwright, written in a time and condition which lie far in the past, and about a group of "gray little people" who have ceased to exist because the world has no use for them, can be brought to life again by super players.

There is no doubt in my mind that the reflections of at least seventy per cent of the playgoers around me were similar to mine—a regret that we were not to see Miss Cornell in a new modern play, a wish that if she must revive Chekhov she had chosen *The Cherry Orchard*, a reluctance to be depressed, a comforting thought that after all she and her brilliant company could make any play interesting.

Then an interval and a sudden sensation of acute surprise. One was immensely interested! The old play itself creaked a bit, but it was certainly drama, and Miss Cornell, Judith Anderson, Gertrude Musgrove, Ruth Gordon, Edmund Gwenn, McKay Moorris, Dennis King, Eric Dressler and Tom Powers, were bringing the characters so vividly to life that one strained one's eyes and ears to miss nothing. In that reaction, too, I think any audience will share. I wish Chekhov himself might have seen this rebirth of his drama.

FLARE PATH, by Terence Rattigan, produced by Gilbert Miller at the Henry Miller Theatre, is a good aviation play with no visible aviation in it. One hears planes outside. Margaret Webster, who directed the play with her usual fine insight, has seen to that. But the interest in Mr. Rattigan's play lies away from the machines—in a double love affair in the heroine's life, and in the effect of aviation on the play's hero, her husband the pilot, who is one of the two men she loves. The other man in her life is a moving-picture actor who is growing too old to be a film idol much longer.

Several delusions are smashed in *Flare Path*—the principal one being that a pilot is a hero every minute. Flight Lieutenant "Teddy" Graham is one of "the trembling brave" most of us know something about. In his airplane he has learned what fear is. But no one ever suspects his secret and he always brings his plane through. He is an appealing character and Alec Guinness, an English newcomer to our stage, plays him so convincingly that the scene of his confession to his wife is the most dramatic in the play. Her affection has been swinging between him and the film star, but that scene brings her back to him.

The cast is fine—conspicuously, in addition to Guinness, Doris Patston as a barmaid who becomes a countess, Arthur Margetson as the screen star, Gerald Savory as a plane sergeant, Cynthia Latham as the hard-boiled landlady of an inn, and Alexander Ivo as a Polish count. *Flare Path* mounts from a leisurely start to a superbly dramatic third act. Put it on your list.

ELIZABETH JORDAN

FILMS

ANDY HARDY'S DOUBLE LIFE. The irrepressible Andy is back again for some further adventures. These run more or less true to form while Judge Hardy's boy gets into and out of hot water with remarkable dexterity. Though the main plot concentrates on the youth's plans for entering college, there are counterplots built around his romantic and financial complications. A visitor in town sweeps Andy off his feet and he finds himself in the very embarrassing position of being engaged to two girls at the same time. Efforts to secure a new car hurl the boy into check-trouble, for he passes a bad one, intending to sell his jalopy to cover its payment. Rest assured, however, our hero wriggles out of all his difficulties in typical Andy Hardy fashion with never a dent in his self-assurance or smart-aleckness along the way. The familiar characters of the series are all present, Mickey Rooney and Lewis Stone heading the cast as usual. A newcomer, Esther Williams, makes her appearance and a swimming-pool sequence has been thoughtfully injected to show off her aquatic skill. George B. Seitz's direction keeps the involved affairs of the Hardys moving rapidly and satisfyingly. That legionary group of *young and older* moviegoers who follow the affairs of this cinema family will have nothing to complain about here. This offering is one of the best of the series. (MGM)

ARABIAN NIGHTS. Technicolor deserves most of the plaudits in this celluloid interpretation of fantasy. Because the settings are created around Oriental back-grounds, desert panoramas, and with the colorful costumes of the East, the producer allowed himself to go on a spree of lavishness. Photographed in rich tones, the whole measures up mainly as an eye-filling spectacle. Unfortunately, the involved story received shabby treatment by comparison. Slapstick comedy furnishes most of the lighter moments of the picture, but real excitement is injected through some hectic fighting sequences. Though the film has generous visual appeal, it must be rated as *objectionable* entertainment because of the inclusion of suggestive lines and sequences. (Universal)

OVER MY DEAD BODY. This is strictly for *adults* who can take their mystery with more than a grain of laughter. In fact, Milton Berle as the hero sees to it that there is nothing really serious in any phase of the tale's unravelling. His gags are definitely the most satisfying things that happen. Neither suspense nor mystery develops as the detective-fiction author cooks up a plot to baffle the police but which backfires and causes him some bad moments explaining to the law instead. Mary Beth Hughes plays the role of the wife who supports her improvident but creative writer-husband by working in an investment office. This is not entertainment geared for all cinemagoers, but those who can take Milton Berle will find it amusing. (Twentieth Century-Fox)

LONDON BLACKOUT MURDERS. Murder furnishes the theme here, but in a thoroughly serious manner. Topical interest is aroused because the series of killings takes place during blackouts. Scotland Yard investigates the death of several prominent industrialists and discovers that these men were traitors who planned to aid Hitler with appeasement schemes. The audience is taken into the producer's confidence early in the film and knows the murderer. His motives and background are revealed at the trial where the judge refuses to condone killings by a man who appointed himself to avenge the wrong-doing of others. John Abbott does some capable character work in the leading role. Suspense is sustained passably and the picture emerges as fair *family* entertainment. (Republic)

MARY SHERIDAN

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited Conducted by Sisters of St. Dominic
Bachelor Degrees in Arts, Science, Philosophy, Music,
Home Economics, Commercial Education; Teacher Train-
ing, Dramatics, Pre-Legal and Pre-Medical Courses.
Two-Year Terminal Course in Secretarial Work.
Exceptional Opportunities in Art.
Beautiful Buildings Interesting Campus Life
For Further information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages
for girls in high school and the grades.

INCORPORATED IN 1887

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women
Conducted by The Sisters of Notre Dame of Namur
For Particulars Address the Secretary of the College

COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 Miles from Wilkes-Barre Catholic *Accredited

RESIDENTIAL AND DAY

Degrees in Liberal Arts, Science, Music, from London, England
Pre-Law; Pre-Medical

100-acre county campus, metropolitan advantages
SELF-EDUCATION STRESSED

*DISTINCTIVE

ADDRESS REGISTRAR

IMMACULATA COLLEGE IMMACULATA, PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary
Fully Accredited; Degrees; Arts, Sciences, Pre-medical, Secretarial,
Music, Vocational Home Economics, High School Teacher Certificates,
swimming pool, lake, campus 327 acres, athletics, riding, sports.
View-book on request. 40 minutes from Philadelphia.
Phone: Malvern 2201. Cable: Marmimae.

BRESCIA COLLEGE

Formerly known as
URSULINE COLLEGE

NEW ORLEANS, LOUISIANA
AFFILIATED WITH THE CATHOLIC UNIVERSITY OF AMERICA
Courses Leading to Degrees in Arts, Sciences and Philosophy. Teachers
Certificates. Commercial and Secretarial Training.
For further information, address Office of the Dean, 2635 State St., New Orleans, La.

COLLEGE OF SAINT TERESA WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges.
Accredited by the Association of American Universities. Registered
for Teacher's License by New York Board of Regents. Degrees of
Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nurs-
ing. A standardized Conservatory of Music is maintained in connec-
tion with the College. Picturesquely located on the upper Mississippi.
One hundred acre campus. Served by the "Zephyr," "Hiawatha,"
"The 400." ONLY FIVE HOURS RIDE FROM CHICAGO.

Mount Saint Joseph Academy CHESTNUT HILL, PHILADELPHIA

Resident and Day Schools for Girls — Conducted by the Sisters of Saint Joseph
College Preparatory and Secretarial Courses — Special Courses in Art and Music
Affiliated with the Catholic University. Accredited by the Pennsylvania State
Department of Education and the Association of Colleges and Secondary
Schools of the Middle States and Maryland
SWIMMING POOL - GYMNASIUM - HOCKEY - TENNIS

MIAMI • BARRY COLLEGE • FLORIDA

COLLEGE OF ARTS AND SCIENCES — FOR WOMEN

Conducted by The Sisters of St. Dominic

Degrees: Arts, sciences, pre-medical, secretarial, home economics, and
music. Spacious campus, all outdoor sports, beautiful tennis courts,
swimming pool.

FOR CATALOG — ADDRESS THE DEAN

CORRESPONDENCE

S.O.S.—SAVE OUR SOULS

EDITOR: While in one of our Eastern seaboard cities the other day, I had an experience which, I believe, should be brought to the attention of the readers of AMERICA. A Lieutenant of the Navy came into a store and ordered a great number of books. Seeing two clerics in the distance, he immediately came over, explained that he was buying books for the men on his ship, and asked if we could possibly get him a Chaplain.

He went on to explain that he was an officer in charge of morale and that it was the determination of his men to have a Chaplain. "You know, Father," he said, "a great majority of the men on ship are mere boys and are continually coming to me with their difficulties. But, I'm only a layman and, when they see me commanding a gun crew after having given them a pep talk, they know that I'm not a Chaplain. I sound like a lawyer to them. What they want is a man who is wholly given to the service of God; who can understand them in a different way than I do; who isn't interested in guns but in God only. Father, get me a Chaplain of any denomination, race or color and I'll swap a 6-inch gun for him. We've been to Murmansk and in the campaign of Northern Africa, and the one need that we've had is the presence of a Chaplain who can give men the confidence and peace that they need." To an appeal of this nature, any answer seems weak, unless it is the actual planting of the Chaplain on the ship.

Before leaving us, he begged that, if time permitted, we send a young Chaplain to the ship and give the men a non-denominational talk before the ship pulled out. Could not this be a most fruitful apostolate for the zealous priests of seaboard towns?

As we all know, this is by no means an isolated instance of the serious need of Chaplains. At the same time, there are certainly good reasons that prevent the filling of every need; but is it not also true that some solution to this most pressing difficulty can and must be found? Whatever the real facts of the case may be, a multitude of theories have been advanced, some critical of the War Officials and others of the Clergy.

All the problems that exist I do not know and, therefore, will not attempt a solution. However, I do believe that it should, in fairness to the clergy, be made clear to the armed forces and the citizens of the United States, that thousands of Catholic priests have volunteered and are most eager to accompany the forces of the United States wherever the flag of our country may go.

Finally, whatever solution is to be found to the problem of equating a zealous clergy and the tragic need of the Forces, it is tremendously important that the solution be found at once, for no matter how gloriously we win the war, if God's Legate is not there in the midst of the fight, he will not be welcome when the battle is over.

Maryland

EDWARD J. BERBUSSE, S.J.

LIGHT ON THE PLAINS

EDITOR: I should be sorry not to have the reading of AMERICA. I believe I could not intelligently evaluate current propaganda without it.

As a one-time New England Puritan, Moody Bible Institute trainee, woman evangelist, prairie-parish pastor, also professional (?) evangelistic Bible teacher, I have had much to forget and some to adjust. I believe the adjustment is past and that I now need the assimilation that your pages inspire and promote.

Manderson, S. D.

(MISS) F. B. WILLIAMS

SCHOLARLY LETTERS

EDITOR: The letter from Luigi Sturzo in the issue of Dec. 19, is worth more than the price of your magazine. Why, oh why, do not more Catholic scholars write letters to the Editor?

LaGrange, Ill.

C. V. HIGGINS

A CONTRAST

EDITOR: Said General McNair:

We must hate with every fiber. . . . We must lust for battle; our object in life must be to kill; we must scheme and plan night and day to kill. There need be no pangs of conscience, for our enemies have lighted the way to faster, surer, crueler killing. (*Time*, Dec. 7, 1942.)

Says Father Raoul Plus, S.J.:

Because governments are in difficulties, is it a reason for the people to hate one another?

By no means: hatred is always hatred, and under no circumstances can it be sacred. It lowers man and is an offense against God, Who is dwelling or Who desires to dwell with man. To fight with lawful weapons and shed blood if required and force the enemy to yield, is quite another matter from hating him. Hatred is a noxious weed, cursed by God, which Jesus Christ has anathematized. It is possible to go further still, for in spite of the most bitter divergences, if individuals are of the same Faith with the same Divine life within them, the inner bond of union between them remains intact.

Between two enemies, who each on his side goes to Holy Communion, there exists an unbreakable link which no engine of war can rend asunder, in spite of the terrible conflict which has ploughed up a bullet-ridden no-man's-land between them. Yet, how great is our natural weakness. How is it possible to be at the same moment both closely united and so widely divided? Holy Communion is the Leaven which germinates holy virginity; why does it not also germinate men who respect justice, who are charitable and peace-lovers? (*Christ in His Brethren*. By the Rev. Raoul Plus, S.J. Translated by Irene Hermann.)

Pine Ridge, S.D.

JOSEPH H. WELS, S.J.

SKEPTIC IN UTOPIA

EDITOR: Many of the statements made by Thomas P. Neill in his article, *Catholics Can Avert Another Versailles*, (AMERICA, December 19) are nothing more than sweeping assumptions that portray what the average American citizen should be and do, rather than what he is and does. The general theme of the article, good in what it propounds, is decidedly weakened by the concession Mr. Neill makes to the intelligence of the American public.

He writes, for instance, ". . . It is not so much Congress or the Administration as it is the people who make the important decisions for this country" and attempts to back up this statement by arguing that it was the will of the people that killed the Congressional self-pension bill. I admit the "average American" got in on the final killing, but long before he was aware that Congress had voted itself a pension, the Spokane Round Table, that jocular group, and dailies that are constantly anti-Congress, were exploding protests that, although coming from an insignificant minority, were great in volume. The "average American," attracted by the raucousness of the protests, was present for the

bill's demise but, as always, he was merely following the nation's pied pipers, the newspapers. Certainly Mr. Neill, whose erudition we do not question, knows that U. S. newspapers do not reflect the thinking of the "average American," but the editorial and often the news opinion of what the paper's owners want people to think.

As a further bit of evidence that the "average American" is the all-powerful factor in determining national policies, Mr. Neill attempts to credit to the common man the "popular clamor" against gas rationing. Here again the writer is partially true. Joe Citizen did protest the rationing plan, but only after he was aroused by those it would hurt most—the big oil companies. The latter, taking advantage of the "average American's" gullibility, organized a campaign that made it appear as though the populace spontaneously rose up against the curtailment of the motor-fuel supply.

In both instances—and we could go on quoting others *ad infinitum*—the surface evidence points to popular and widespread uprisings. When the climax was reached in each instance, Joe Citizen was a factor, but not before his supple mind had been molded by forces that were thinking of their own and not the "average American's" well-being.

If we admit that this situation is true, two questions must be answered: 1) If the "average American" is not making the nation's important decisions, who is? 2) How can the "average American" make important decisions—such as what kind of peace will be written after the war?

The answer to the first is simple. In wartime, the Administration, with all its ramifications, is saying what's what on the big problems. Congress is making small decisions. The "average American," if he is smart, is doing what he is told. In peacetime, at least in the nine years preceding December 7, 1941, the Administration was laying down the law. Congress, under the pressure of special-interest groups, was concurring at times, resisting at others but, for the most part, was a passive factor in the life of the nation. The "average American," when prodded, usually by those with an ax to grind, made himself heard, but these occasions were rare.

The reply to the second query, in great part, is unanswerable. Mr. Neill phrases the utopian belief that "every individual can play his part in helping determine governmental policies" by "his interest, his energy, and his ability." These words weld into a beautiful thought, but in a nation where 200,000 men are barred from the armed forces because of illiteracy, where advertisers place on a 12-to-14-year age-level the copy they hurl at the public, where more than 12,000,000 eligible citizens failed to vote in the last national election, one must be more realistic.

Until the day when the "average American" is intelligent enough to peer through the bewildering smoke-screen thrown up by the lobbyists, newspapers, politicians, special-interest groups, and even the Administration itself, there can be no such thing as individual roles in determining Government policy. Greater opportunity for such a welcome situation can be provided only by a Government that wants such participation and encourages the means for it—the better education of the individuals in the difficult study of political and governmental science. We are so far from this or alternative wells of assistance that neither this, nor any of several generations to follow, will be able to quench their thirst for Mr. Neill's theoretical yet highly commendable examples of the "average American's" position as a power in Government affairs.

Denver, Colo.

GEORGE V. KELLY

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

LOYOLA SCHOOL

For Boys From Age 8

980 Park Avenue, New York City

Conducted by the Jesuits

A Catholic Day School with traditional classical training and special emphasis on Mathematics. Fully accredited.

FIVE UPPER GRADES
OF ELEMENTARY SCHOOL

FOUR YEARS
OF COLLEGE PREPARATORY

MILITARY TRAINING
IN JUNIOR SCHOOL AND
FIRST YEAR HIGH SCHOOL

Complete Program of Athletics

Apply to:

Rev. Walter A. Reilly, S.J., Headmaster

HOLY BIBLE

DOUAY — RHEIMS
CHALLONER VERSION

1300 pages. 14 colored maps. Family record.

Cloth bound \$2. Send for circular AB342.

33 Barclay St. C. WILDERMANN CO. New York, N. Y.

Just off the press - - -

THE CATHOLIC AT WAR

By Rt. Rev. J. J. Burke

An exceptional book. Clarifies: Catholic thought regarding War and its relation to Christianity and the Church. Answers many questions.

Is War ever moral? When is it justified?

Every American soldier, sailor, war worker, especially if he is a Catholic, will appreciate this unique book—written by a noted Catholic priest and author. Ideal reading for Study Clubs, schools and colleges, every thoughtful person.

Informative, as it covers history from early persecutions of the Church to the present global conflict, and closes with a fascinating chapter—

"Catholic Heroes of American Wars"

Briefly, simply, interestingly written. Will be enjoyed by young and old. Don't miss this exceptional book, dealing with an up-to-the-minute theme. (Has the Imprimatur of the Archbishop of N. Y.) Introductory price only \$1.50 postpaid.

Order through your bookstore or direct from the publisher—

THE LONGFELLOW PRESS

164 West 74th Street

New York, N. Y.

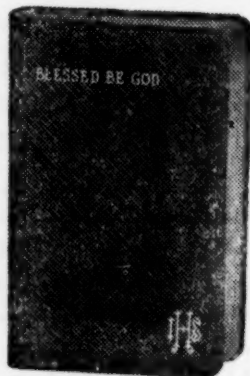
When in New York See This Broadcast
WRITE FOR FREE TICKETS
JESSICA DRAGONETTE
Star ★
Saturday Night Serenade
9:45 P.M. EDST (CBS)



CATHOLIC BOOKS
CATHOLIC BOOKS, USED AND NEW, FOR INDIVIDUALS,
SCHOOLS AND LIBRARIES. BEST LIBRARY DISCOUNTS.
COMPLETE BOOK SERVICE
Send for Catalogue 135-A, Catholics
BARNES AND NOBLE, INC.
FIFTH AVENUE AT 10TH STREET NEW YORK, N. Y.

THE COMPLETE
PRAYERBOOK
THAT HAS
LARGE CLEAR TYPE
**BLESSED
BE
GOD**

\$3.00 to \$10
At all Catholic Bookstores
P. J. KENEDY & SONS, Publishers, NEW YORK



Size 6 1/4 by 4—744 pages

Book of the Year.

BREBEUF AND HIS BRETHREN
THE NORTH-AMERICAN MARTYRS by E. J. PRATT

Winner of Governor-General's Award for Poetry
(First American edition, November, 1942)

"Greatest Catholic poem of our day"—Pelham Edgar.

"Genuine spiritual insight"—Geo. N. Shuster.

"Epic material . . . historical . . . moving"—Theodore Maynard.

"Proud of Dr. Pratt's vision and competence"—Sister M. Madeleva.

Basilian Press,
121 E. Boston Blvd., Detroit, Mich.

\$1.25

*Do you need spiritual strength and
consolation?*

THE MESSENGER OF THE SACRED HEART

will bring the solid and consoling devotion to the
Sacred Heart of Jesus into your home and your life.

For only \$1.00 A YEAR—less than 2 cents a
week—this beautiful and inspiring magazine will be
mailed to you every month.

Send your subscription NOW to

The Messenger of the Sacred Heart
(Desk A) 515 East Fordham Road, New York, N. Y.
10¢ a Copy — \$1.00 a Year

PARADE

DELAYED actions, presenting real-life parallels to the slow-motion movies, featured the week. . . . In 1914, a Nebraska couple became engaged. In 1922, the man gave the girl an engagement ring. In 1942, he sued to recover the ring. . . . Twenty-three years ago, a woman took a book out of the Syracuse, N. Y., public library. Last week, she returned it. . . . Within the week, a determined Shortsville, N. Y., citizen shot his first deer in thirty years of deer hunting. . . . Thirty-five years ago, a Midwest youth passed the bar examinations and then became a postal clerk. Last week, he retired from postal affairs, announced he would commence the practice of law. . . . Acceleration of action in a real-life drama was also observed. . . . In an Arizona trial, sixty-six sentences, each of four to seven years in prison, were imposed on a defendant. The judge decreed that the sentences run concurrently instead of consecutively, thus enabling the culprit to get out of jail in four to seven years instead of in 264 to 462 years. . . . The news gave no indication that the number of back-seat drivers has been materially diminished by the gas rationing. . . . When a crestfallen Minneapolis motorist was led into court charged with ignoring a stop sign, his resolute wife told the bench: "Your Honor, I'm an experienced back-seat driver, and I would never let my husband violate a traffic law." The discerning judge pronounced the husband innocent. . . . A Tennessee motorist, with a manifest talent for innuendo, installed a dummy steering-wheel in front of the back seat of his automobile.

There loomed on the sociological horizon an untouched field for pioneer study by experts, as the coffee scarcity created new patterns of behavior among anti-social and other elements of the population. . . . In Albuquerque, N. M., an unknown burglar broke into a home, heated and drank a cup of coffee, left without touching or drinking anything else in the house. . . . In New York, an unidentified person, evidently lacking in an integrated social outlook, drove off with a truck-load of coffee while the truck driver was in a restaurant quaffing a cup of the steaming stimulant. . . . A Massachusetts citizen closed his lunch-room, hung a sign on the door, reading: "No coffee—no sugar—no help."

Out on the banks of the Wabash River, an elephant bolted from a circus, tore through the streets of a little Indiana town, damaged homes, stores, tossed men off a bridge, demoralized a whole countryside. . . . The rampaging elephant brought no pleasure to the residents of the area, and thus no one regarded him as a beneficent force. . . . There were no groups of citizens urging that he be permitted to destroy additional homes, no women's clubs lauding his depredations, demanding that these depredations be legalized. . . . Some years ago, an idea came roaring into the social scene. . . . It ravaged towns, cities, nations. It destroyed normal family life. . . . Prevented incalculable multitudes of potential human beings from acquiring existence. . . . Made perverts of millions of men and women. . . . Demoralized whole continents. . . . It wrought incomparably greater havoc in towns, cities, nations than did all the elephants and all the wild beasts of all time. . . . But it proposed a way whereby men and women could dodge their obligations and still enjoy pleasure. . . . Women's clubs, university professors, so-called leaders from various walks of life acclaimed it. . . . An elephant berserk in Indiana. . . . An unnatural vice beserk among the nations. . . . Men and women horrified by the elephant. . . . Men and women not at all horrified by the unnatural vice called planned parenthood. . . . Such is our modern world.

JOHN A. TOOMEY

Academy of Mount St. Vincent

Mount Saint Vincent-on-Hudson, New York, N. Y.
Board and Country Day School, Grades 7-12

College Preparatory and General Courses
Art, Music, Speech, Modern Languages.
Organized Athletics, Swimming, Riding.

THE PINES—

Pre-Primary Grade 6. All-day Program. Bus Service.

Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

..... 143RD YEAR
ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses, Boarding and
Day. Sports, Advantage
of Country Life in the
National Capital.

Academy of St. Joseph

IN-THE-PINES
BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING AND DAY SCHOOL
FOR GIRLS

Address: Directress

School Departments
Elementary and High

Affiliated with the
State University

Complete Courses in
Art, Vocal and Instru-
mental Music, Com-
mercial Subjects; Exten-
sive Grounds; Athletics;
Horseback Riding; Out-
door Skating Rink.

NOTICES Rates Six Cents per Word • • Payment with order

BOOKS: Used, Old, Rare. For Librarians, Collectors, Readers. Huge
Stock. Reasonably Priced. Catalogs free. Browsers Invited. Want
Lists Solicited. Libraries Purchased. Danber & Pine Bookshop, 66
Fifth Avenue, New York.

JESUIT HOME MISSION—ONLY a CHAPEL now. Help us to
GROW. Small contributions are PRECIOUS and WELCOME. Rev.
John A. Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

"COME FOLLOW ME," an interesting 12 p. quarterly, 25 cents a year,
to encourage religious vocations among girls for all Sisterhoods. Address:
389 East 150th St., Bronx, New York. The Little Flower Mission Circle.

WANTED—Catholic layman preferably with seminary background for
Catholic book store. Mail order work. Knowledge of touch typewriting
and shorthand essential. Address: BOOKS, America, 70 East 45th
Street, New York, N. Y.

SPEAKERS—Capable, trained—Jesuit college background—available for
parish meetings, celebrations. Regis Alumni Association, 55 East 94th
Street, New York City.

TAILOR. Your Clerical Tailor, H. De Mattel, 53 Park Place,
Room 801, New York, N. Y. (Formerly with John F. McEvoy, Inc.)
Clerical Robes, Cassocks, Monsignori Outfits, Sisters Cloaks and Mantles.

BOY Saviour Movement Publications. Jesus as Boy and Youth in
Christian Education by Rev. Mario Barbara, S.J., Rome, Italy. Book-
lets by Father Walsh; A Call of the Shepherd; Devotion to the Boy
Saviour for the School and the Home; A Plea for Reverence; Words
of the Hymns of the Devotion; Indulged Prayer of the Devotion in
27 languages. Any of the above booklets postpaid, ten cents (stamps
accepted), Loyal and True Hymnal, cloth binding, postpaid fifty cents.
Prices of all above complete postpaid, \$1.00. Rev. W. H. Walsh, S.J.,
986 Park Avenue, New York, N. Y.

WHY not write that story, article, novel that has been in your mind
to write? We will help you, give you benefit of our years of experi-
ence; criticism, re-write, "flaming" for the right market, and sell.
Mr. Fluke is a former editorial writer on large city daily, feature writer,
author of accepted fiction contributor to Catholic magazines, author of
nationally used textbooks. SEND US YOUR MSS. Write or phone
for information. Reasonable rates. Collaboration—ghost writing—every
assistance to the ambitious writer. Typing. PERSONAL LITERARY
SERVICE, A. Longfellow Fluke, Director, Marbury Hall, 164 W. 74th
St., New York. Phone: ENdicott 2-6852.

SHOES. "Wright Arch-Preserver Shoes" for men—boys, too. A man's
store. Many of the Clergy are our steady customers—we welcome your
patronage. 117 Church Street, Corner Murray Street, New York, N. Y.

A SPIRITUAL NEW YEAR'S GIFT PRIESTS — RELIGIOUS — LAITY



JANUARY: From God to God, by Fr. Brown,
\$3.50. FEBRUARY: Larks of Umbria, Schim-
berg, \$2.75. MARCH: Christ's Appeal for Love,
Keppel, \$3 (tent). BONUS BOOKS \$5

THERE ARRIVES IN THE MAIL 10 TIMES A YEAR

a modern religious book expertly chosen!
Biographies of men and women like our-
selves. Devotional books, seasonally ap-
propriate. You open the book with
hopeful curiosity. You automatically
begin to read. You think of God and
the things of God. You gain a surer
insight into life's meaning. You escape
from self to the peace of Christ!

"RAISE OUR MINDS TO SPIRITUAL DESIRES" (The Litany)

Read for your soul! No regrets from such read-
ing (10 minutes a day?). A non-profit group, we
offer \$5 free past selections; in addition, of course,
to the 5 monthly selections (a half-year) of the
best current Spiritual Reading (\$13 retail value)
\$9 Cash, \$18 retail value!

ON A \$9 HALF-YEAR TRIAL SUBSCRIPTION,
bonus: two \$2.50 books or three \$2.00 books.

Mystery of the Divine Maternity (Feckes), \$2.50.
Daniel: Man of Desires (Van Zeller), \$2.50. Cap-
tive Flames; Guiding Star (Knox; Johnson), \$2.50.
Heart to Heart (Newman: adapted to prayer),
\$2.00. Favorite Newman Sermons (O'Connell),
\$2.00. Newman's 3 famous books with plan for
study: Apologia, Idea of a University, Present Posi-
tion of Catholics, each \$2.00. Heaven (An An-
thology), \$2.00. Catherine Tekakwitha (Sargent),
\$2.00. In Diverse Manners (R. Steuart, S.J.), \$2.00.

OR YOUR TWO CHOICES OF

JANUARY, 1942: We Would See Jesus; Things
That Matter (Fathers Egan and Roche), 2 books
in one, \$3.00. FEBRUARY, 1942: Jeremias:
Man of Tears (Van Zeller), \$2.50. JANUARY,
1941: Kindly Light (Newman-O'Connell), \$2.50.
NOVEMBER, 1936: Job The Man Speaks With
God (Rev. P. Lippert, S.J.), \$2.50.

SPIRITUAL BOOK ASSOCIATES

381 Fourth Avenue, New York, N. Y.

Rev. Editorial Fathers: 1. Enclosed check of \$9, half year;
\$18, year's 10 books, with books checked, free. 2. Send
"Gift" notice to address below. 3. My check (\$1 up)
for your Spiritual Books to our Catholic Armed Forces,
through their Chaplains, here and abroad.

Name
Address
City and State

The Catholic Mind

1903-1943

THE CATHOLIC MIND is the *only* magazine of its kind. It is the *only* periodical that publishes the important Catholic statements of each month. It is the *only* monthly in which every article that is printed is worth keeping as a permanent record. It is the *only* encyclopedia of current Catholic thought. Certainly, articles that are worth preserving are worth reading—and most certainly, the readers of *America*—educated, alert, well-informed Catholics—will also want to become Catholic Mind readers.

The Christmas Address of Pope Pius XII

VICTORY AND PEACE

THE POPE AND THE WAR

CHRIST IN INDUSTRY AND COMMERCE

THE DECLINING POPULATION

A NEW CHORUS FOR DIXIE

STAR OF THE SEA

Editorials

Quotations

The address made by the Pope on Christmas day—the discussions of the Bishops and Archbishops on Victory and Peace—the remarkable appraisal of the Pope's position in this war, written by a non-Catholic—every article contained in the January issue of *The Catholic Mind* should be in the hands of every Catholic, particularly those Catholics who read *America*. Certainly this and every issue of *The Catholic Mind* is an exceptional value for twenty cents.

One year \$2.00

Single copy 20¢

6 months \$1.00

Please enter as a subscriber:

Name

Street

City, State

Enclosed find

Please enter as a subscriber:

Name

Street

City, State

Send bill

70 East 45th Street

THE AMERICA PRESS

New York, N. Y.

